

CANADIAN JEWISH REVIEW

Vol. V. No. 48

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ROSH HASHONAH NUMBER

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CANADIAN JEWISH REVIEW

AN IMPARTIAL MEDIUM FOR THE DISSEMINATION OF JEWISH NEWS AND VIEWS

G. W. Cohen, Managing Editor

Rabbi B. R. Brickner, Contributing Editor

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Editorial

SOUL-SEARCHING

Rosh Hashonah and Yom Kippur of all the Jewish holidays are the most religious in character. Each New Year the Shofar, which is the symbol of the Holy Day, sounds, bidding man forsake the folly of his careless days and acquire the wisdom of righteousness.

The philosopher Maimonides in commenting on the significance of the Shofar said that its shrill, piercing cry calls, "Ye sleepers, awake, leave vanities, return to realities."

You cannot trip through life to dance music. The Shofar sounds the call to seriousness.

In ancient days when the peals of the Shofar resounded it meant a sound of alarm—a warning of war—a sudden call to courage and heroism to defend hearth and home.

To-day it is a call to defend the citadel of God which enshrines the earnest purposes of life. It is a warning to face the stern realities with which the ancient prophets of Israel were confronted.

Israel's religion is in danger. It must be saved.

The prophets' function was to give to the religion of Israel in their day a new content. The people were observing the form and not the spirit, they were emphasizing the shell instead of the kernel—Judaism had become a mass of ritual, sacrifices and duties. The temple was a huge slaughter-house in which the priests ministered as altar attendants and necromancers. The kings and judges were corrupt and unjust; life was a round of gaiety and a mad pursuit of pleasure for the rich. The ethics of religion were forgotten. The prophets denounced the injustice and corruption which was coupled with sacrifices and religion. They purified the religion of Israel.

In many respects there is a poignant parallel between those days and ours.

Religion to the average man and the average Jew is a meaningless mass of ritualistic ceremonies and beliefs, concerning which, in his heart of hearts, he has his doubts. An increasing number of people are indifferent to religion altogether, and a growing number of Jews have ceased to be even Yom Kippur Jews. It would be blinking the eye not to admit that Judaism in common with other religions is passing through a crisis.

This crisis has been brought on by two forces—the advent of science and the separation of church from state which made of religion a matter of private concern. The world may have lost faith in the old conception of religion, but it has not lost religion.

At heart the masses of men, cultured and uncultured, crave and hunger for God, for prayer, for faith, for immortality—in a word for an answer to the great mysteries of life which science cannot explain. How else, excepting that the world is hungry for a spiritual message, can we explain the popular interest in the many new religious cults which spring up to live a day and to die again?

Hugh Walpole, the novelist, in one of his novels, "The Cathedral," puts the following words into the mouth of Canon Render, one of the leading characters in the story:

"I believe that before many years it will become clear to the whole world that there are now two religions, the religion of authority and the religion of the spirit, and if in such a division I must choose, I am for the religion of the spirit every time."

This is a significant summing up of what is happening in the field of religion to-day. I differ with the Canon in only one respect.

The conflict, in my judgment, is not between the religion of authority and the religion of the spirit, with an imminent victory for one universal religion, and the disappearance of all the rest. The struggle, I believe, is between the tendency of authority and tradition on the one hand, and the tendency of liberalism and the emphasis on the spirit on the other hand, fighting it out in the domain of every religion. In a word, two great principles are contending for supremacy in each religion.

The question which rends groups into religious sects is, where is the seal of authority in religion?

The authoritarians say it lies in some institution, some law or in some book, which is divinely revealed and which because of its divine revelation must exist unchanged for all time.

The libertarians reply that the seal of authority in religion is in man himself. Religion is an answer to man's needs. Therefore as man's needs change, his religion must change.

The orthodox challenge the reformers' right to change the inherited religious beliefs and ceremonies. Yet every student of religion must know that religion passes through stages of growth and development. Our own Bible acknowledges that in the beginning our ancestors were idol worshippers, yet who would agree that we to-day have not progressed from our ancestral God conception? The history of religion reveals the fact that every civilized religion passes through three distinct stages of development, the first being the primitive stage in which emphasis is placed on cult, ceremony, sacrifices and ritual; then comes the second stage, which is usually concomitant with some great spiritual leader who transforms the primitive beliefs and sublimates them with ethical and spiritual content. Moses, Isaiah and Jeremiah were such leaders. This follows a third period of decline, when the spirit is forgotten and the formal aspect is emphasized. Religion then becomes again a matter of *shulchan aruch*, of *kosher* and *trefa*, of hats on or hats off, of two days or one day, of men and women sitting together, of auctioning off *mitzvah*, of this prayer book or that, etc., etc. Usually with this stage there sets in a tendency of interpretation, of allegorizing, of poeticizing, of saying that things don't really mean what they mean. This tendency is prompted by sentimentality and a desire to retain tradition. It manifests itself in a sort of dualism in which the religious adherent believes what he pleases and yet makes this practice conform to the authorized standards. This attitude is deadening to religion, because in religion, as well as any other sphere of human thinking and conduct, one's practices should be the logical outcome of one's beliefs. It is the tragedy of thousands of parents who are prompted in this way, that they cannot transmit their religion to their children.

There is yet another aspect to this question. There is a popular fallacy to be corrected, namely, that religion, like one's parents and relatives, is "wished on us," that we have no deliberate choice. In one sense this is true, but it is a kind of intellectual laziness for it to remain so. Just because the forms and beliefs of our religion were good enough for our fathers and grandfathers, is no valid proof that they are good enough for us. Our religion should be a matter of our

Continued on page 40

Rosh Hashonah Greetings

THE NEW YEAR SUMMONS

FROM RABBI M. J. MERRITT, TEMPLE EMANUEL, MONTREAL

Another year draws to its close for Jews in Canada, leaving upon the threshold of the new child of Time, problems whose happy solution might have a momentous bearing on our future. Never has the call of the New Year sounded in our ears with such an impressive note, calling upon us to rise up and meet our responsibilities with united strength. On the eve of the New Year, the Royal Commission, in whose hands lies the solution of the perplexing difficulties of the old irritating School Question, announces that it is ready to act, ready to initiate legislation. And in this critical hour when unity in the ranks of Jewry means so much for the achievement of Jewish educational rights, the ancient inability of our people to present a single front in

time of crisis, looms up as a grave peril. Again we seem to prove that instead of being the most united, we are the most divided of groups. Our own disunion has always been the cause of our undoing. When Titus was battering at the walls of Jerusalem, the Jewish defenders were divided into three hostile parties more intent on cutting each others' throats than beating back the Roman legions. Competent historians maintain that if unity had ruled the counsels of the Jews in that crisis, that great disaster to the race might have been averted. Again we seem to be more intent on cutting each other's throats than in making common cause in time of crisis. Shall intemperate speech and impolitic act lose us the brilliant opportunity to secure equality in educational rights in the Province of Quebec? Shall we continue to make private quarrels public property by attacking each other in open hearings where our opponents will only be too ready to take

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advantage of our differences? Disunion, antagonism, hostility, intolerance has been the order of things within our Jewish fold. Now the New Year calls to united action on the part of warring factions. Ours is the opportunity to lay the foundation of an educational agreement that will protect our children from discrimination. Ours is the opportunity to insure them a full and equal share in the life, the culture and the educational facilities of this motherland. May the call of the New Year to preserve a united front in this crisis not fail on indifferent ears. Only as a unit may we achieve our rights and gain our goal. May the New Year be the starting point of an effort to convince those not of our fold, that we Jews can present a solid and impregnable front in the carrying out of a programme that means educational equality for our children.

* * * * *

From Chaim Weizmann

Canadian Jewish Review,
Toronto.

"To my fellow-Zionists and fellow-Jews of Canada, to the many thousands to whom I had the privilege and pleasure of speaking in the course of my visits to your great land, to all of you who have responded to the cause of rebuilding the Jewish Homeland, I send hearty, brotherly greetings on the occasion of the New Year which begins in the life of our people.

"The past year has made unlimited demands upon our energy and perseverance in the cause of Israel's revival. It has been a year of strenuous toil but also of marked progress. It is not for the Eternal People, whose life has been one of continuous and exalted struggle, to complain of toil. But we may be pardoned for giving some expression to a feeling of satisfaction in the progress which has been attained.

"This progress has been twofold: in Palestine and in the Diaspora. In the latter, an historic step forward has been taken, looking towards the union of all the sections and forces of our people for the work of rebuilding. Palestine bids fair to unite us even as the gulf has divided us. More and more groups of our people are beginning to look upon the opportunity of rebuilding the Jewish Homeland, not alone as an obligation, but also as a privilege in which they feel entitled to share. In your country, especially, I have found this

positive and constructive attitude in your leaders of thought and action.

"In Palestine, also, the second half of the past year saw the country emerge successfully out of the depression from which it suffered during the first half of the year. The most conspicuous and satisfying evidence of this recovery is the recent large increase of immigration into the Homeland. The Jews of Canada and United States have particular reason to be proud of this improvement, for it is due largely to the work of the Keren Hayesod, which in turn depends chiefly upon the fine understanding and generosity of Canadian and American Jewry.

"We have a right to look forward to the coming year as one not of less toil and sacrifice, but of even greater achievement. The paths which lead to our goal are, by the will of Providence, becoming broader and less difficult. Our own people and the outside world now recognize clearly the necessity and righteousness of our cause. And by those signs we shall conquer.

"May the New Year bring you increased strength and happiness and even greater power for the glorious task which history has placed upon you."

CHAIM WEIZMANN.

* * * * *

From Rabbi Julius Berger

The New Adath Jeshurun Congregation,
Montreal, P.Q.

Hope, springing eternal, beats most strongly in the Jewish heart. Through ages of disappointment, it has learned resignation and wisdom. And now as 5685 dawns on the horizon, it dares to think with courage and optimism of the days that are to come. There is reason for this hopeful feeling, for, now more than ever before, the Jewish concept of a united mankind is assuming a good measure of concreteness.

Perhaps, the greatest movement forward—which greets the coming year—is the realization that war is useless. It solves nothing, helps no one. It is costly in lives and treasure. It brings in its wake nothing but untold suffering for countless innocent millions. If nothing else were achieved, the gradual admission of this truth were enough to evoke optimism and hope.



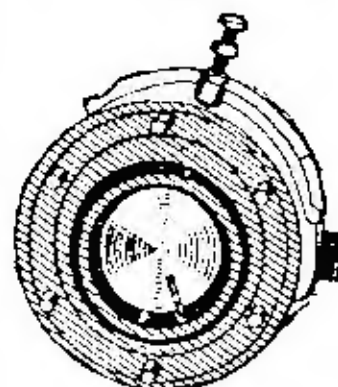
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The year that is leaving us saw at last some definite progress on the road to world peace. It saw the completion of the Dawes plan and its adoption at the Pact of London; it witnessed, in some measure, the resumption of trade relations with countries hitherto at variance; it heard profoundly important messages at the sessions of the League of Nations in Geneva,—messages of a kind to show that while not yet in vogue, the ideal of international arbitration was gaining ground.

Penetrating the curtain of futurity, Israel further sees the possibility of removing the disabilities under which it has been living in Southern Europe while, on this continent, a secret and supposedly fraternal Order employing pernicious methods to propagate anti-semitic feeling has been openly attacked by a presidential candidate; thus intimating that even under the guise of liberty, of religion, of nationality, a Red Brotherhood will not be permitted unchallenged to preach bigotry, hatred, and provincialism.

In no small measure, Israel derives constant comfort from the reports of the steady progress in rehabilitating ancient Judea that are regularly received. No better stimulation is needed than the words of Sir Herbert Samuel: "The Industrial Exhibition in Tel-Aviv revealed the development of Palestine industry and was a convincing indication that Palestine may become the industrial centre of the Middle East in our generation."

Also in matters religious and cultural we are encouraged. There is the hope that during the coming year an introductory step will be taken to convene a Synod with a view to consider theologic practices and educational endeavour that have become vague and dubious in the course of our exile. "The time is ripe for laying the foundations for a Sanhedrin in Jerusalem," said the Chief Rabbi of Palestine. Indeed, we look forward to standardization in matters Jewish. Jewish learning, Jewish conviction, Jewish belief, has suffered entirely too long because of lack of standardization. The formation of an authoritative ecclesiastic body must receive our whole-hearted support.

These, then, are some of the leading sign-posts discernible on the highway of the New Year. Let us, therefore, greet the New Year cheerfully. Let us greet it with courage and optimism. Let us unite with firm resolve to do our share towards ushering in a better order of things for all mankind.

* * * * *

From Rabbi Joseph Corcoss

The Spanish and Portuguese Congregation,
Montreal, P.Q.

Slowly but surely glides the index hand of time, gradually marching upon the dial of life, and, with infallible accuracy and steadfastness, marking and registering its passage to infinity, leaving its indelible impress upon the furrowed brow of humanity. The feast of the New Year is one of those marks registered on the dial of life pointing out the irrevocable passage of another year which has joined its predecessors, and, like them, has been engulfed in the ocean of time and mingled with the resistless currents of the past.

Thus we, who are crossing the brink of the old year, leaving behind us, let us hope, a road the atmosphere of which is infested with the miasma of mundane desires, temptations and allurements, and the mists of sorrows and griefs, trials and tribulations, are now entering, courageously and unflinchingly, the uncertain and tortuous road of the New Year, and with hopeful hearts, though throbbing pulses, we will watch it as it unfolds its advent before us on the wings of eternity.

God grant that the new-born year may leave a brilliant mark registered on our dial of life,—brilliant in good deeds and actions; brilliant in the realization of our hopes and anticipations; brilliant in the absence of calamities and misfortunes; brilliant in health and happiness, prosperity and peace; brilliant in acts of justice, benevolence, brotherly love and concord, kindness and charity to all mankind; brilliant in the love and service of God and in the glory of His Holy Name.

* * * * *

From the Prime Minister of Ontario

CANADIAN JEWISH REVIEW,
Toronto, Canada.

It is a pleasure and privilege to me to be afforded the opportunity of extending cordial greetings and sincere good wishes to our Jewish fellow-citizens who at this time mark the coming of their New Year with solemn and religious celebrations. I trust that the coming year will bring them abundant happiness and prosperity, and that, as Canadians, we may progress both in matters material and in the good understanding which so happily exists between all parts of the community.

G. H. FERGUSON.

From the Prime Minister of Quebec

September 16th, 1924.

CANADIAN JEWISH REVIEW,
Toronto.

My message to the Jewish people in the Province of Quebec, on the occasion of your great religious festival on the 29th September, affords me an opportunity, of which I gladly avail myself, to testify to the beneficent influence which the Civil Government of our Province recognizes in the light shed by religion.

One of the greatest moralists who ever lived declared that religion and morals were the only two anchors capable of holding the Ship of State when the storm broke. The truth of this is forcibly borne in upon us in the period of discord following the war experienced in every state.

The Civil Government gives highest praise to those who are seeking to promote the spirit of religion and the observance of its festivals as fittingly as in less troubled times.

Drawing inspiration from the sublime teaching of religion, the Jewish people will the more carefully fulfill the civil law, and their aid will be the more esteemed in the upbuilding of Canada.

Yours sincerely,

N. A. TASCHEREAU.

* * * *

From the Mayor of Montreal

Montreal, September 5th, 1924.

To the Jewish Citizens of Montreal:

I would like nothing better than to reach out my hand and grasp yours in mine and say "Happy New Year" to each and every one of the Jewish citizens of Montreal.

Failing the hand-shake, I have to resort to cold print to send you greetings. In their fullest sense and applying them to every one of the 365 days—I heartily wish you much happiness and prosperity for the year 5685.

The new year lies before you like a clean page. A number of things may be written on it—famine, unrest, prosperity, progress and many other things. We cannot pierce the veil of the future, but we can hazard a shrewd guess based upon known conditions. The last year may not have been as prosperous as we would have liked—yet, think how much more fortunate you have been than some of your co-religionists who inhabit the older continents.

Economic and industrial conditions are improving and we can hope that before long readjustment will be accomplished on the broad plan of even justice to all.

In Montreal, the Jewish community is large enough to constitute a city within a city—and, thank heaven, there is no race prejudice to prevent one ethical group from living up to its conception of religion or its ideals of democracy.

Your New Year's Day may not coincide with that of the race to which I belong—yet, on this day, I feel in all sincerity that we can rejoice together—move onward together.

With high hopes that a really happy new year may be the portion of one and all of the Jewish citizens of Montreal and that rare blessings wait just over the new year hill, my friends, I am,

Most sincerely yours,

CHARLES DUQUETTE,
Mayor.

* * * *

To the Jewish Citizens of Nova Scotia

A Greeting from HON. E. H. ARMSTRONG, Premier:

On the approach of the New Year and the Day of Atonement, I wish to greet, through the columns of THE CANADIAN JEWISH REVIEW, my fellow-citizens of Jewish descent in Nova Scotia.

The approaching solemnities offer you another opportunity for reflection upon the duty of man to his Maker and to his fellow-men—in other words, his development as a right-thinking citizen. There has not been a time in the history of the world when the duties and responsibilities of citizenship have been more important than they are at present.

In Nova Scotia we pride ourselves on the liberties granted to all races and to all creeds. Although our population is composed of different racial origins and varied religious beliefs, the utmost amity prevails and this benign spirit of good-will is perpetuated largely by reason of the fact that historic traditions are everywhere respected.

You are recognized as amongst our most law-abiding people with an enviable record for persistency in enterprise and capacity for self-denial. You have retained in large measure the economic virtues of your earliest ancestors—industry, sobriety, thrift, forethought.

Continued on page 27

Greetings

and

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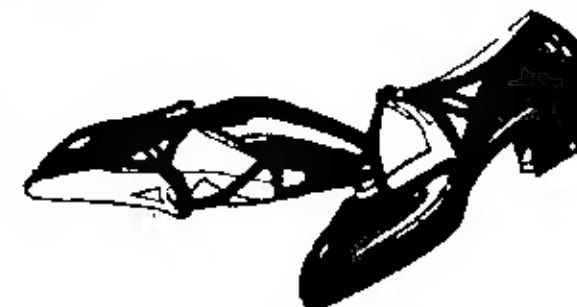
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Walk-Over

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"Sometimes when people censure me,
I tell them without rancour
That for what it cost me to be free
I might have had an anchor."

When the Central Conference of American Rabbis met some time in August, it drafted a resolution which it still likes to remember as a ringing and definite declaration on behalf of world peace. This explanation of Israel's position on the subject of war and peace is a high-sounding document of chaste phrases, the combined effort of men accustomed to retiring into the silence once a year and emerging therefrom with many fine words.

There is a lot of talk in this resolution of the New Freedom, the moral indefensibility of war, the wounds of mankind, courts of justice, popular referendum preliminary to a declaration of war, opposition to the creation of poison gases, *et cetera*, all made with as much solemnity as though it might have weight and direct effect on the war policy of cynical governments. The comedy relief in the resolution is furnished by the caution with which its drafters make sure that nothing will be used against them at any later date.

Care is taken to introduce into the resolution the plain statement that the rabbinical conference does not champion extreme attitudes. On one hand it insists that war is brutal and degrading and destroys what is most precious, but on the other hand the rabbis chose discretion as the better part of valor by maintaining that "there have been righteous wars and freedom and justice are worth more than life. A nation must defend its moral integrity, its existence."

Luckily there remains Rabbi Stephen Wise, spokesman for the best of America, Jew or Gentile, a man strong enough to refuse shelter under such a pussyfooting resolution at the first national opportunity since it was drafted. This chance came when Major-General R. L. Bullard, of the zealous war department of the United States, asked Rabbi Wise to urge on New York rabbis a patriotic service in the temples on Defense Test Day and the Rabbi declined. Instead of complying with the official's request Rabbi Wise wrote him a letter which all New York papers gave in prominent space and which made better peace propaganda than most inventions the no-more-war professionals think up as a rule.

Rabbi Wise said in part: "To marshal our strength in the way proposed in the sight of a battered and unrepaid world is to tyrannously vaunt the strength of a giant. Defense Test Day is bound to lead the mind of the nation to the fields of war. It will be an incitement to and an excuse for military preparedness in American, European and Asiatic lands, and serves notice that America puts its reliance primarily in the matter of international relations in the methods and agencies of war."

In closing, the writer said that his protest to Defense Test Day and his refusal to participate in its observance spoke for himself alone, not for the Jewish church or people, "for frankly I fear that many rabbis of the Jewish household will be entirely ready to accede to your suggestion." Thus Rabbi Wise seems to put the correct valuation upon war resolutions drafted by the rabbinate in times of what is known as peace, for if any one knows about ministers Rabbi Wise is the one.

* * * * *

Louis D. Brandeis' refusal of the vice-presidential nomination on the United States Third Party calls attention to the fact that as associate judge of the United States Supreme Court he already occupies the highest position ever held by an American Jew.⁴ As a rule Jews who star in the political life of America never get very high politically or socially. England has much better assimilated the Jews into its social and political life than has America, the land of much democracy. The visit of the Prince of Wales supports Lord Birkenhead in his assertion that "the Jew may be a good sportsman, a good fellow, a gentleman and a millionaire, but the portals of exclusive society frown irrevocably upon him." In news stories of the festivities attending the royal visit, there are no Jewish names and as far as concerns the people the prince met, he could be pardoned for assuming that there are no Jews in America.

* * * * *

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The Orthodox Jew and Western Civilization

By ISAAC ROSENGARTEN, Editor, The Jewish Forum

From the time when pagan Rome considered it a sure sign of treason to be the owner of a Bible, up to the peaceless treaty of Versailles, the orthodox Jew ever lived in the hope that "all nations of the earth will be blessed" through the seed of Abraham. "I will also give thee for a light to the Gentiles," says Isaiah to Israel. Except for the Bible, Western Civilization would still be thoroughly pagan and worshippers of the idols.

The world was too small for those ancient land-grabbers, the Romans, as well as for their spiritual descendants of to-day who keep strengthening the political basis of civilization. A hankering developed after lordship. And so every man who could wield the sword and assert his physical prowess, provided that he called himself a Christian, became a knight. Perhaps chivalry raised the half-savage to a state of semi-civilization. Suffice it to say that the greed for power acquired from the Roman Empire never left Western Civilization, not even after the poison gas and the holocaust of the late World War.

What can Western Civilization learn from the orthodox Jew? What can the orthodox Jew learn from Western Civilization? These questions I shall try to treat.

The Bible is not the only guide of the orthodox Jew. That great encyclopaedic commentary, the Talmud, and the Midrash and other commentaries, all help to clarify its meaning. Diligent and thorough study has therefore been required. Two characteristics of the orthodox Jew are the result: His intellectuality was deepened as, in conformity with the precept, "Vehagitha bo yomam valaila," "Thou shalt meditate thereon by day and by night," he set a fixed time for daily study; for, to the orthodox Jew, as the Talmud puts it, "Gadol talmud Torah yotzer mibinyan Beth Hamikdash," "The study of the Torah is even greater than the building of the Holy Temple."

This process, together with his belief in one God for the entire universe, gave the orthodox Jew a universality of outlook on life that made the whole world kin, gave him a universal idealism, and the world, as Charles W. Eliot puts it, "the highest conception of God, man and nature."

According to this conception, each individual soul is connected directly and without intermediary, with the Divine Source, thus rendering human nature dignified by the thought of personal communion with the Highest Being. Thus the religion of Luck and Fate of paganism, which attributes failure and success to all sorts of intermediate influences, and which is the basis of savagery and idolatry, finds no place in the Jewish scheme of things. Having established this personal relationship between man and his Maker, where each individual is directly responsible to God alone, the orthodox Jew, unlike the creeds of Western Civilization, found no necessity for trying to compel or to induce his fellowmen, by sword or by preferment, to believe what he himself believed, for not belief but conduct was to him the criterion of noble living; and therefore the righteous of all nations will be blessed with eternal life. This direct relationship with God rendered the Jewish religion, as Ernst Renan put it, "universalistic to the last degree," and makes Judaism the one religion that can ever hope to be truly universal.

There is another reason why the orthodox Jew will not use direct methods of proselyting; it arises from the same relationship with God, and that is, the sense of his own insignificance in the scheme of the universe, and the consequent humility it engenders. The meekness of Moses is the model for Jewish

behavior; and where there is humility there never could be force. In fact, God Himself is the exemplar: "Be ye holy, for I, the Lord your God, am holy." Be ye gracious, for God is gracious; be ye good, for God is good. The orthodox Jew is therefore not God's vicar on earth rendering judgment in His name, but God's servant carrying out His commandments. Since God is just, justice is one of the ideals towards which he must strive. If weights and measures were always true, if no bribe were taken, if all damage done were made good, if the worker's wages were never withheld, in short, if justice prevailed, there would be no need whatsoever for making others believe as we do.

The second characteristic of the orthodox Jew resulting from his efforts to attain a thorough and accurate knowledge of the Torah, is his attention to every detail of life. He accustoms the body to habits of self-control and follows a large number of rules, all designed to

render it a fit servant for God. Hence his fasts, his rigorous observance of the Sabbath and festival regulations, his regular ablutions, his systematic consecration to the purposes of his Maker, of all foods, selected according to law and consumed only when accompanied by benediction, and his high standard of conduct with respect to his fellowman. His is a religion not of the synagogue only, wherein to spend his "religious hours in prayer only; nor is it confined to the kitchen; nor is it a religion merely of doctrinal beliefs: "Lo hamidrash ekar elah hamaaseh." His chief goal is not learning but doing. It is a religion not of creed but of conduct, not of Sabbaths and festivals merely, but on every day of the year. And it is not for him to decide which act is more and which less important, for he knows not their relative values in life. All commandments must receive the best possible attention. And since the violation of an express commandment is a serious matter, life itself being a serious business, as a sure prevention of such violation, the orthodox Jew has set himself "a fence around the Law," which those possessed of a pagan desire for ease and comfort regard as burdensome, forgetting that the law is not understood until it is loved and practiced, until one finds delight in its fulfillment. "Oh, how I love Thy law!" exclaims the Psalmist. The orthodox Jew is not a law unto

himself; he waits for authority to change a law; he is a law-abiding citizen par excellence. His business has ever been to emulate perfection—God—and hence the calling forth of maximum effort in every walk of life. In short, worldly comfort and power to the orthodox Jew are sought only as a means to this higher end.

And yet the orthodox Jew is not an ascetic. He does not act as if only the hereafter is what counts in life. The present life is of greatest concern to him; for every iota of conduct, from the moment he awakes to the moment he retires, is regulated for him. Cheerfully he must live and carry out God's will. "Yvdu eth Hashem besimchah," "Be happy in serving the Lord." He is enjoined to enjoy God's gifts to the full, but at the same time to recognize their Source.

While enjoying all this, the orthodox Jew is commanded to think of the dumb animal, that is to receive its food before his own meal; of the poor and helpless whom he must assist out of a sense of justice and not by way of a charity that assumes that what he gives is all his own. He must think of the stranger whose lot he must seek to alleviate, "for strangers have ye been in the land of Egypt." In short, the "underdog" must ever be part of his solicitude, for

Continued on page 16

The Toronto Daily Star

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Happy New Year

Jews as Holiday Makers

Jewish Tourists Follow Cooks—Jewish Cooks

[The following entertaining article is from the London Jewish Chronicle Supplement and will fully repay a careful reading.]

Jews, most people will agree, are good holiday-makers—or bad. It depends on the angle of observation or, rather, on the obliquity thereof. Good holiday-makers, they are in the possession of a profound belief in the necessity of holidays, in their value for the preservation of mental and physical efficiency. In this respect they are pre-eminent. A Jew's holiday invariably has an objective, although my own view is emphatically that it is far less frequently combined with business than might be generally supposed. Bad holiday-makers Jews are in the tendency to congregate, and even to move, en masse. It would be easy to dilate at length on this characteristic, but it is explicable. It may be an old joke. I have used it myself often, but the Jew is a real tourist—he follows Cooks—Jewish cooks. He is good luck to him!—held in leash

by the dietary laws to a far greater extent than is at times believed. Wherefore he is gregarious, alarmingly so, even at the expense of poking fun at himself.

"We all come here," explained a friend of mine once at a resort, when I had expressed surprise (which he did me the compliment of regarding as assumed) at the amazing number of "us" there, "to get away from those objectionable places overrun by our people." The twinkle in his eye meant much. It meant utter contempt for the conventional gibe, for after all we are as others—often more so.

And this is the most striking fact of all. The Jew believes not only in holidays for himself, but for others. Jews are not exclusive; they do not rush to conceal themselves in places which they are anxious to keep a secret enclave. If anything, they carry generosity to extremes, and as a consequence some holiday trains really should be adorned with mazuzahs.

Another definite factor is the universality of the pursuit of holidays by the Jews. If they can be afforded at all, they are deemed an essential part of existence. Provision is made for them by self-denial and by something even nobler—the restraint which prevents waste on many little pleasures during the rest of the year. This is eminently a racial characteristic. I noted it in Galicia during a visit years ago; the widowed keeper of a tiny shop in the Lemberg slum saved up for her annual pilgrimage to Marienbad as religiously as she hoarded her few extra kroner for Pesach necessities.

The fondness for the Kurort may suggest that Jews—and the ladies will pardon me if I add, Jewesses more particularly—are prone to imagine bodily ills and to luxuriate in them. It may also be atavism, in the sense that we are as apt to congregate at the wells to-day as we did in the days of the long, long ago. If that be no scientific fact, it is—I know—a definite social fact that the visit to the "bath places" on the Continent is often inspired by an eagerness to get rid of daughters rather than diseases. The Kur is frequently an excellent shadchan.

But most surprising of all has been the impression I have been compelled to gather that the Jew is singularly unenterprising in his quest of a holiday resort. He is by no means the Wander-

ing Jew when it comes to a holiday. The few exceptions prove the rule. It is, of course, the Jewish restaurant that prescribes the radius, but seeing that so many are content for a fortnight or so with a meatless diet, the peculiarity is, well, most peculiar. But it is impressive to a degree to find that the Jew out of kashruth bounds is like an airplane without a propeller, heavier than the air of which he is in search, nose-diving to earth—in the effort to scent a kosher dinner.

I have had some interesting and some amusing experiences in my encounters abroad with the Jewish restaurant hunter. I recall particularly an elderly couple en route to Paris. They looked, despite their grey hairs, an elopement party, and had evidently left London in a hurry. They stalked me on the Dieppe boat. They contrived propinquity on the train, and finally mustered courage to ask if I knew of a Jewish restaurant in the Gay City. Their thanks were profuse, and they settled down to enjoy their honeymoon—which I subsequently discovered it was. But that is another story. The Jewish restaurant inquirer is frequently a pathetic person. He—it is invariably the masculine gender that inquires, egged on to it usually, when not alone, by his feminine companion—looks at you long and longingly, wondering if you are, or are not, or if he dare. If he is wise, he makes a bold plunge, without being apologetic. More generally, he begins with a long detour, or a banal remark—something akin to: "Yes, we have no lockshen to-day."

The awkwardness over, the joy is indescribable. Once two companions and I spent time over a guessing competition on a Lake of Lucerne steamer. The puzzle was a young Austrian couple, who evidently were guessing about us. Neither party spoke. Arrived at Lucerne, we called at the post office and went to a Jewish restaurant, then kept by a delightful old lady and gentleman. The moment we entered, a lady's voice cried: "I told you so." I believe the lady won a pair of gloves. Anyway, we enjoyed a pleasant meal together.

Speaking of Switzerland, I must confess that the small number of English Jews to be met there has always been a puzzle to me. It was amazingly so before the war when there were more Jewish hotels in the land than now, although they are increasing. A merry party of London teachers and a few occasional visitors at the most popular centres were the only English Jews in Switzerland in pre-war days, even after a Basle Congress, when it would be naturally thought that delegates would spread themselves over the playground. Some of the famous Continental spas had their regular clientele, which was small, and the Dutch and Belgian coasts appealed to sundry others. At Ostend once, when my holiday extended over Rosh Hashonah, I met an Anglo-Jewish family who had selected the place not because of any liking for it—they grumbled enormously—but because pater familias had quarreled with the president of his synagogue and was bound to make good his threat not to attend there during the High Festivals.

Wanderers we are supposed to be, but my experience is that we cannot compare in the least degree with Americans. It is impossible to move out of England without discovering America. You strike it at the station on your departure, it occupies the corner seats on the train before you can find a carriage, it is comfortably ensconced on deck when you step aboard the boat, and so on ad infinitum. I have met Americans in all sorts of out-of-the-way places—on the roof of Milan Cathedral, in the catacombs of Paris, on mountain tops in Switzerland, even in a synagogue in Venice—but Jews only on well-defined routes. It may be a proof of reserve, or shyness, or what-not denied to us, but the exceptions are so few that my recollections are vivid. Once, when tramping in North Holland, I met a young coreligionist; but he was a pedlar, not a tourist, a Dutch youth who had taught himself English and German and was studying French to while away his



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train journeys. He was the only Jew I have ever met during many walks, which must have covered a few hundred miles, in various countries, but chiefly Switzerland. I exclude two Belgians whom I asked at Spa if there was a Jewish restaurant in the town, and mention them simply because I was told at the restaurant that they were shutting down. Few Jews, they said, patronized the Ardennes. That was before the war. Now, I understand, Spa is becoming popular with Jews.

I have never met a Jewish mountaineer, but I have heard of one—a London teacher. Our innate caution, I suppose, keeps us to mule paths; and I confess frankly that although I have attained considerable heights myself—up to ten thousand feet—I have never done any rope and ice climbing. I should not like to call my glacier walks hazardous. And I put it on record, as extraordinary, that among all the different peoples and varied nationalities I have met in gorge and forest, on ice, rock and snow, I have not once had the good fortune to meet a Jew in Switzerland off the well-beaten track. I must except a Russian at Engelberg, who walked over the Joch Pass (but only half-way and back) before I did.

Since the war, however, we have noticed a change—the same development that marks non-Jews. Continental holidays are appealing to large numbers of our young people who never dreamed of them before. At Interlaken, Switzerland, two years ago, I met friends from the North of England who were anxious that I should lead them up into the mountains of the Oberland—it was, unfortunately, too late then, for they were returning—and they told me of others who had left England for the first time. They talked of future projects embracing Italy, Norway, Spain—aye, and even of Egypt and Palestine. And, what is more, they assured me that the majority of them stuck to a fish diet at the hotels.

Last year on Lake Geneva, I met two Anglo-Jewish girls traveling alone, but attached, loosely, to a touring-agency party, and in the visitors' book at the Castle of Chillon I noticed some American-Jewish names. Mine, by the way, is scrawled in Hebrew at the Jungfraupoch station, over 11,000 feet high. I was once greeted with the Hebrew salutation "Shalom" in St. Peter's, Rome. It was in a side chapel where some priests were saying prayers, or intoning psalms, in a chant with responses, so remarkably akin to the recital of the psalms in the small synagogues prior to the Maariv service on the termination of the Sabbath, that two of us looked into each other's eyes wonderingly. Then came the salutation. Out of Yiddish I have occasionally had some good fun. Stepping into a tobacco shop last summer at Montreux, I looked at the shopkeeper a moment and then asked for my requirements in Yiddish. Out shot his hand in welcome. "What landsman?" he asked. "From Maida Vale," I replied. It puzzled him. "What guberny?" (district) he demanded. "Paddington," was my response. It stumped him. Then, with a twinkle in his eye, he muttered that, although the map of Europe was now beyond his knowledge, he had an idea that there was a queer settlement of Jews in "the Whitechapel." He spoke of it as a sort of mandated ghetto.

With golfing and motoring tours becoming hackneyed, the exodus from ghetto trammels in the matter of holidays is approaching completion. Camping is conventional, but has any one ever heard of a kosher caravan? I never have.

Action against the immodest fashions in women's dress was taken by the rabbis of Poland on Tisho B'Ab, the day of mourning observed by Jews in memory of the destruction of the Temple. In all provincial towns of Poland, a proclamation signed by rabbis was distributed in synagogues condemning the immodest dresses of women. It is declared in the names of the rabbis that no divine services or wedding ceremonies will be permitted in the presence of women wearing dresses considered immodest.

The completion of the 3,000th page of the late Eliezer Ben Yehuda's Hebrew thesaurus was celebrated at a gathering of savants and trustees engaged in preparing for publication the unpublished parts of the dictionary. The gathering was at the home of Col. F. H. Hisch, member of the Palestine Zionist executive and chairman of the Eliezer Ben Yehuda memorial trust. There were present Jewish, English, French and German scholars who are co-operating in the completion of the dictionary, as well as Mrs. Ben Yehuda and members of her family.

The largest per capita contribution of any Jewish community in the world for rebuilding Palestine has been made by the Jews of South Africa, according to a report issued by the Keren Hayesod in the United States. The report is based on communications received from Dr. Alexander Goldstein, who concluded a campaign for the Keren Hayesod in South Africa, where he raised 60,000 pounds, one pound for every Jewish inhabitant in that country. It is estimated that with the same per capita contribution, the United States would raise for the Keren Hayesod over \$17,000,000 annually.

A military detachment of the Moscow Cheka, while passing through the town of Sebes, organized itself into marauding bands and tried to rob the Jewish stores. The Jewish population, fearing a pogrom, became panic-stricken and help was requested of the commander of Wolodin, a neighbouring town. A military detachment was sent which unarmoured the Chekists and sent them under heavy guard to Pskow.



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When I Was Thirteen

The Story of a Boy's Struggle with His Conscience

By YEROASH

When I was thirteen years old I was considered in my home town a prodigy. The old rabbi professed that I would grow to be a great Hebrew scholar, and when I walked along the narrow lane that led from our house to the Beth Hamedresh, the women would fold their hands under their aprons and wish their children were like me.

I gradually came to look upon myself as an adult, although I was small for my age. I had no companions among children of my own age but associated with the sedate youths of the town some of good families who, like myself, studied at the Beth Hamedresh. I was irritated when people persisted in calling me by the diminutive "Shloime."

It was therefore always a great joy to me when our neighbour Leibe, the shoemaker, used to meet me in the court of the synagogue, early in the morning, he returning from the first minyan and I on my way to the second, and greet me with a "Good morning, Reb Shloime." A wave of rosy pride would surge up within me whenever I was thus addressed, especially when he used the respectful "you" instead of the familiar "thou."

I naturally was very fond of him. He was a man of about 50, tall and strong, with a broad beard the colour of tobacco, and bushy eyebrows over his sad eyes.

He was notorious in our town for his utter ignorance, and Chaim, the scribe, related many anecdotes about

him. When Chaim gave a vivid description of Leibe conducting the Seder, or of his reciting Kidish, people used to spit their ribs laughing.

Such jibes at Leibe used to irritate me. I wished he were a respected member of the community. I always defended him, pointing out his honesty, which surpassed even his ignorance.

During the winter months, after mahriv, when the people had all gradually departed from the Beth Hamedresh and I opened my Gemora and began to chant, Leibe would come over to me and say: "Good night to you, Reb Shloime."

At such times I would have an impulse to kiss him on the bearded cheek, and after his departure I would study with greater zeal, filling the dusky Beth Hamedresh with the drawn-out chants of the Gemora. From every corner I seemed to hear Leibe's voice: "Good night, Reb Shloime."

About that time I became aware of evil thoughts, of corroding doubts, hatching in my brain. I do not remember how they took root. I remember distinctly how these pernicious doubts would often keep me awake nights. They would wriggle through my brain like an odious snake during prayers and studies. I tried to banish the unholy thoughts by studying with added fervour, and sometimes I succeeded, but no sooner did I close the book than the snake would once more raise its head. Very often, during Shmoneh Esray, while reciting the prayer: "Praised be the Lord who resurrects the dead," I would feel a shudder pass through my entire body and would have to

support myself on something, in order not to fall. "Maybe there is no resurrection," I heard the diabolic whisper.

My doubts revolved particularly around "resurrection" and "the hereafter." "Man is devoured by worms and there is no trace left of him; there is no hereafter; there is no God." These were the thoughts that tormented me. I often thought of my mother who had died shortly before this period. I would occasionally dream of her, and this for a time relieved me of the harrowing doubts. Many a time I thought of confessing everything to our rabbi, Reb Zisse. He was very proud of me and I hoped he would help me rid myself of the tormenting doubts. That it was imperative to rid myself of them was beyond any question. But every time I was about to visit the rabbi I shrank at the thought of the effect it would have on him. I could vividly picture him staring at me with his red eyes and shouting, "Apikores, leave my house at once!"

I once arrived in the synagogue just before mincha. They had been waiting for a tenth one to complete the minyan, and as soon as I entered, the Bal Tfilah began: "Ashere!" I had a strong impulse to run away, feeling that I had no right to participate in a minyan.

I was finally saved, for some time at least, by a mere coincidence. It happened at about ten in the evening. The snow-storm outside raged around the frail houses and the church at the end of the market place. The Beth Hamedresh was deserted and dark, except that corner near the Oren Koidesh where I sat studying. A paraffin candle, stuck on my stand, threw a halo of light around me. On one side the green Poroches could be discerned, and on the other, a closed Gemora resting on a stand. I studied with great ardour as if I wished to drown the whining of the wind which entered the women's quarter.

The door opened and, with a lantern in hand, our neighbour, Leibe, entered. He shook the snow off his garments, placed the lantern near the wash-stand, and coming towards me, said, speaking in a broken voice: "Good evening, Reb Shloime."

"Good evening, Reb Leibe," I answered. "Why so late?"

For a little while he did not answer and when he finally spoke, it was a disjointed stammering: "You know... I'm a plain man... and you are a scholar. Maybe you can teach me... show me the right path." His head drooped and he looked as though he were confessing a murder that weighed on his conscience. His lips trembled. I became frightened. Leibe looked furtively in the direction of the Oren Koidesh, as if he did not want the Safer Torah to overhear him. "You know, I do not know anything except the psalms."

My father never taught me anything. One has to work a whole day at the bench; and when one works, all sorts of thoughts come into his head. But of late—" He stopped abruptly, and after a short pause, resumed: "—of late all sorts of evil thoughts come into my head. I sometimes think of myself. What is a man and what is a beast? I think about the order of the world, and then my thoughts become all mixed up and I don't know where I am. My limbs begin to tremble."

Maybe—maybe there is no... I grew pale. I understand him well enough even before he finished.

Leibe's eyes became moist. "Reb Shloime," he sobbed, "you know everything, you studied all the sacred books. What shall I do? I have no faith—" His voice and face expressed the humility of one condemned to die and pleading for clemency. He aroused my deepest sympathy. I could see his sufferings. I was aware that he came to me for comfort and felt that I was the only one to whom he could turn and that I must help the

Continued on page 16

In Harlem million six thousand Jewish home in New York twenty four—have been here they can't. Their homes over twenty toiled and ran together—there their dearest God knows it.

Chaim the home, and the miller. had, an old, father's father property it down by in tions, and around as t one of the into the mother, it stood terrible-looking oned shadow place by da the adjoining Rudenko mil knew their came with the and did trade.

There were was flourish Still, bread t the bread, th The wheels of water rushed The sun sh stretched the winding its tween, then lo spring came flooded those mill stood still about was s the mill alone waters, the m ing over that

But summer! The sn frogs croaking through the ness. The lo little store, ter herself, v tomer. The about. The bing there in t somewhere, to day, hurrying white, week-d a Chaim.

But Saturd unreturnable shutters close inside. The day itself is pleasure—ah!

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Home

A Story by Max Robin

In Harlem they lived, two of the million six hundred and forty-three thousand Jews that have made their home in New York. Twenty-three, twenty-four—twenty-five years they have been here; and still they don't—they can't—call this their home. Their home is there—there where for over twenty years they had lived and toiled and raised a great family together—there where they had left their dearest and nearest, of whom God knows if there are any remaining.

Chaim the miller, he was called home, and she, his wife, Baile Lehe, the millerin. Their own mill they had, an old, old mill, which Chaim's father's father had built. A family property it had thus become, going down by inheritance from generations, and known for many versts around as the Rudenko mill. On one of the picturesque rivers falling into the mother of them all, the Dnieper, it stood, a weatherbeaten, mysterious-looking old mill, a huge, abandoned shadow at night, a busy, noisy place by day, when peasants from the adjoining villages, knowing the Rudenko mill, knowing it as they knew their church and market fairs, came with their little horses and wares and did trade.

There were years when this trade was flourishing. Then it declined. Still, bread there was, and meat to the bread, thanks to the One above. The wheels of the mill turned. The water rushed and seethed and foamed. The sun shone. Away into space stretched the flat meadows, the river winding its long, narrow course between, then losing itself finally. When spring came the river swelled and flooded those meadows. Then the mill stood still. And the whole world about was still and peaceful. And the mill alone rose above the muddy waters, the mill abandoned and brooding over that desolate flooded waste.

But summer, the dear sweet summer! The smell in the evening. The frogs croaking, croaking interminably through the vast, impenetrable stillness. The long day beginning. The little store, which Baile Lehe kept for herself, visited by the first customer. The children, small, running about. The mill working and throbbing there in the distance, Chaim inside somewhere, toiling, toiling, then at mid-day, hurrying home for dinner a white, week-day, busy-looking Jew of a Chaim.

But Saturday! The unforgettable, unreturnable repose of Saturday. The shutters closed. You are sleeping inside. The day is standing still; the day itself is resting. Saturday! A pleasure—ah! A new soul animates

the body. You go out. There is the wooden bench at the side of the door. You sit down. The sun shines you in the face. It's light on the heart. Here soon a neighbour comes to you. So much the better if it's a relative; because relatives are relatives and not strangers there. Together you sit and chat idly. Your own home. Your own piece of ground. Your own people. What a delightful, wholesome life; such a complete, simple, beautiful life is this into which one is born.

Chaim ruined it all. A scheming mind, a restless body. Never satisfied with his lot, with his piece of bread eaten in peace, and with his home. Had to try other things. Worked there in the mill. How he worked! There wasn't so much to do; and he forever hustled about, was forever excited, busy. That Jew couldn't rest, couldn't stay in one place. Always thought of doing something. Was always full of plans and ideas, which he at once, impetuously, proceeded to put into practice. If it wasn't at the mill, it was in the store, in the house. "Not your business!" would cry Baile Lehe, exasperated.

But Chaim went on with his. Everywhere introduced innovations. It was order that he was after, order. Chaim the miller admired perfection in every detail. This thing wasn't where it should be. That should have been done better. Different, different. Chaim knew. A business, a home, had to be run smoothly, successfully—or not at all.

And so he wrought his changes. A regular engineer—an ant—a beaver. With his nose he dug the earth. Dug his own grave too. Ruined the mill. Ruined the home. Came running one day in the rain like a madman. The mill was gone. Everything had to be sold out. Left relatives and all. Left the old mill which the old Yankev Sruel had built, the river falling into the Dnieper, the meadows, the house, the store—left Saturday and God and good people behind. Went to America. One place to go to—America.

America. Chaim was a peddler here. What else could a Jew be? Had to start life anew—at this age! And this amid crises and Presidents and troubles. No more Chaim the miller. A Jew, a peddler now. Running from cops. Huge cops in America. Fat jaws. Wicked little clubs swinging menacingly. Summons! First papers. A license and a badge. It was all in America. And at this, with children going to school, to shop, then getting married, one by one, one by one—the past, the mill, the river, becoming a memory, a dear memory.

Continued on page 20

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The Orthodox Jew and Western Civilization

Continued from page 11

poverty is rather a sign of spiritual riches than of shame.

How does Western Civilization compare with this standard? The Greek would deny the labourer the rights of citizenship. And woman was relegated to the society of slaves. Mediaeval Europe made the peasant a serf. And Western Civilization to-day has not yet emancipated itself up to the Jewish level of the dignity of labour. Acquiring of material wealth and power still is its greatest goal. This greed for power expresses itself politically, in imperialism; economically, in the effort to amass inordinate wealth; and socially, in the maintenance of a spirit of social caste, in the assumption of an attitude of social superiority. "Thou shalt not covet," must still be thundered forth to Western Civilization, for its disregard leads but to murder. The warrior ideal of the Greek and Roman, of the knight of the Middle Ages, and of the soldier of to-day, is still manifest in the various war memorials erected continually, and is evidence that the spirit of feudalism has not yet left the civilization of the 20th century. If Western Civilization were only truly Christian, it would measure up pretty closely to the ideals of the orthodox Jew.

What a different world we should have if the Jewish conception of peace prevailed—if the truly cultural were substituted for the political basis of civilization! If a United States of the World for the benefit of all mankind, took the place of the petty claimants for land ownership, the political combinations of nations? To the Jew, if we are to agree with Prof. Werner Sombart, belongs the credit for having rescued the world from its state of feudalism; for, modern commerce and industry would have been impossible except for the abstract genius of the Jew. For the Jewish spirit of pursuit after peace must prevail if these handmaids of civilization are not to be turned into instruments of compulsion. The spirit of freedom has been a peculiar contribution of the orthodox Jew to Western Civilization, and most of all to America. "Proclaim liberty throughout the land unto all the inhabitants thereof," inscribed on the Liberty Bell in Philadelphia, is a passage from the Book of Leviticus: "Ukerathem deror lechal hazetz veyoshevehah." But freedom must be founded in righteousness and must be accompanied by enlightenment and truth. For when truth is not sacred, liberty is not safe. And in this "age of slight attention," as Secretary Hughes puts it, when almost all information is gathered from newspaper headlines, there does not seem much prospect for this wedding between liberty and enlightenment. As George Brandes, the great literary critic, pointed out in a recent issue of The Jewish Forum:

"The term 'liberty' is, in our days, frequently used merely as a pretext. The right to exploit is carried on in the name of liberty, because the enthusiasm

for darkness as well as for oppression is strong. . . . But enlightenment and liberty are one, though possessing two physiognomies."

What, on the other hand, can the orthodox Jew learn from Western Civilization? Throughout the centuries of exile from his homeland, harried and driven from pillar to post, compelled to eke out a precarious livelihood, restricted in his religious observance by the Romans, oppressed by the Inquisition in Spain, persecuted by pogroms in Russia and Roumania, the orthodox Jew has in large measure lost his equipoise, his "savoir vivre"; he has unlearned to represent himself rather than his environment. The Western world, fully adjusted to its environment, its outward expression harmonizing with its inner conviction, sets an example worthy of emulation in the removal of the rough edges of husbandry, in the equanimity of a life at harmony with the world, in the serene love for beauty and in the beauty of serenity. This lesson it may take the Jew many years to learn even after he is again settled on his native soil. When the Jew will be ready to be received into the family of nations, Western Civilization will have interchanged with him the love for freedom and learning, the pursuits of peace and industry, for the composure of blessed happiness.

When I Was Thirteen

Continued from page 14

poor man. I began to talk to him, passionately and with conviction. I told him that every man must, at one time or another, go through his experience of doubt; that it was only Satan's endeavour to lead him astray, and therefore he must believe firmly that the evil thoughts will vanish like a mist.

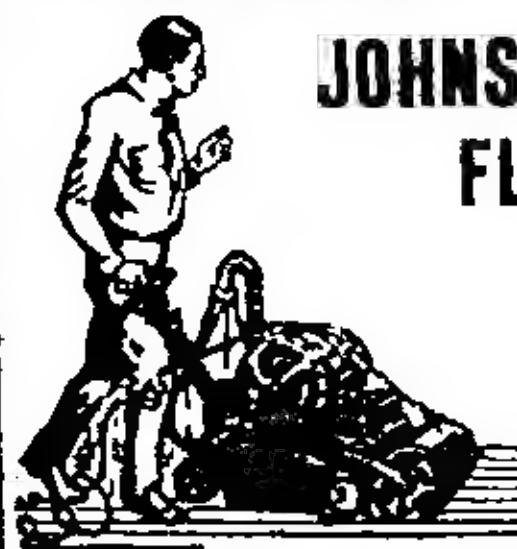
As I was thus talking to him, words of comfort that I never thought of before came into my mind. I remonstrated that the human mind cannot conceive a world with out a God, without a hereafter; a world in which there is no punishment and no reward. Leibe listened and absorbed every word I uttered. His eyes grew brighter and brighter until his broad face became suffused with a happiness of one who had just regained his life.

It was eleven o'clock when we were returning home together. The storm had subsided and the sky had stars. Neither of us spoke. The deserted street echoed the sound of Leibe's heavy step on the frozen snow.

Near my door he said: "Good night, Reb Shloime. May God strengthen you as you have strengthened me!"

And strange! His blessing was fulfilled for a long time. When I awoke the following morning, I heard the words of conviction and faith that I had spoken as though they came from someone else. My mind became like the sky after a storm, and there was peace in my heart.

The snake of doubt gave me a long respite, which ended many years later.



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Jehuda Halevi as a Religious Thinker

By PROFESSOR DR. JULIUS GUTTMANN

If I speak of Jehuda Halevi as a religious thinker, it is of one whose motive was not only religion but one who was irradiated by religious feeling from the depth of his religious soul. Jehuda Halevi is a religious philosopher, not only in that he deals with religion as a certain problem of science, but he deals with religion because he is in the depth of his soul a religious personality, because religion goes to the deepest roots of his being. To a certain extent all our mediaeval philosophy is a religious philosophy in that sense. All our great mediaeval thinkers are not only thinkers about religion, but in some ways try to give an *apologia* for religion. But Jehuda Halevi, over and above this general position, has a special place in mediaeval Jewish philosophy. He not only believes in religion, as do all our great philosophers, but expresses religious feeling with an immediate power as does no other of our great thinkers. He is the great poet and the great philosopher, but he is both from the same root of his soul. There is a great difference between him and other men of the same stamp—Solomon Gebirol, for example. In the latter's philosophical work, the *Mikor Chayim* ("The Source of Life"), he never suggests that a poet is speaking on a philosophic subject. The *Mikor Chayim* is a work of the most abstract dialects, and is couched in the most scholastic style; there is no clue to this scholastic thinker being at the same time a poet of the deepest religious feeling. Jehuda Halevi is the same in his philosophical work as in his poetry. The same religious feeling pervades both his philosophy and his poetry, in some

ways that may prove a source of danger and impair the impartiality and objectivity with which the philosopher deals with his subject. But, on the other hand, from a purely scientific point of view, originality of religious feeling may also be a great advantage. No man can properly deal with music without having musical feeling. In the same way no man can really be a philosopher of religion without having religious experience. And it is a great pity that to-day there are so many religious philosophers who are, so to speak, unmusical about religion. Jehuda Halevi made this religious experience fertile for his scientific work. His scientific importance in the history of Jewish philosophy lies really in this point—that he appreciated the meaning of religion more clearly and better than anyone before him. It is well known that in this respect Jehuda Halevi differs from most of our religious philosophers in that he makes religion independent of philosophy. What does that mean? We have first to ask ourselves what is the basis of the truths of religion. And what is the relation of the truths of religion to the truths of science. This is a great problem still in our own day for the philosophy of religion. And, indeed, there has been a continual development from the Middle Ages to our own time in dealing with it.

The way in which the Middle Ages conceived this problem is quite different from that in which it is envisaged to-day. When we speak about religion we do not think of a special religion, but of Religion, in its broad fundamentals, in its relation to the scientific view of the

world. Religion is conceived as representing a certain view of the world, and this religious view is compared to the scientific view of the world. That was not the method of the Middle Ages. We place religion on the one side and science on the other. To the Middle Ages the problem was the relation between Revelation and Reason. Revelation is one way of finding the truth; Reason is the other way. All the mediaeval thinkers say that Revelation and Reason cannot be in any contradiction because both have their source in God. Revelation comes from God and human reason comes from God, so there must be a harmony between both. This general view is common to Aryan, Jewish, Christian and Moslem thinkers. But this general view can have very different meanings. One interpretation declares that if there is any apparent contradiction Revelation must be adapted to Reason. Another declares that in case of contradiction Reason must be adapted to Revelation. From the same principle very different consequences can be derived. On the other hand, it might be asserted that no contradiction is possible between true Reason and the Divine Revelation. What has to be secured is true knowledge of ultimate metaphysical problems. Is such knowledge possible? The majority of our Jewish philosophers are rationalists. They say that the reason of man is capable of acquiring a knowledge of all the phenomena of the world, a knowledge of God, of His relation to the world, of the human soul, freedom of the will, and all these things. And it must be as possible to arrive at the same results by way of philosophy as by way of religion.

Jehuda Halevi differs from the other philosophers. He is not a sceptic, but he is critical of metaphysics. He tries to show that a real metaphysical system is not possible. He criticises very sharply the metaphysical philosophy of his time, and found out with a very keen eye the weak points of this philosophy. He reaches this result, that only Divine Revelation can give us the real and full

truth about God and about these problems of religion. The difference between him and the other philosophers is more a difference as to the value of metaphysics than on the science of religion. Both agree in their view of religion. Religion is revealed truth. In this respect Jehuda Halevi says nothing different from the other philosophers. When he tries to show the truth of revelation he goes the same way as his predecessors. He asks, in what way can we prove that revelation is true? Revelation is a fact of history, and as such can only be proved on historical lines. Have we any clear historic proof of the fact of revelation? That question he tries to answer. He goes the same way about it as did Saadia and many others before him. It is not my task to go into details of this proof. Their interest is not a religious one, but lies in other directions. The problem is not exclusively a Jewish one, as all the other religions claim to be based on a revelation and found their claim to truth on history. According to Jehuda Halevi the Jewish religion is in the best position to establish its claims to historic truth. It is based on the fact of the revelation on Mount Sinai. This was unlike the revelation, for instance, of Mahomet before a few pupils but took place before a whole people, before the whole nation of Israel, and it is impossible that there could be any forgery or that such a tradition could be invented. Had anyone made such an invention, he would never have been listened to. Thus the truth of religion is based not on philosophic reasons, but on historical reasons, on history, not philosophy. In that way Jehuda Halevi tries to show how philosophy is independent of religion. He is not the first to adopt this method, but he is the one who attaches most importance to the idea.

We must pass from the problem of the truth of religion to another. What is religious life? Here we touch upon the deep originality of Jehuda Halevi. Here again he is in opposition to the majority of the Arab and Jewish philosophers of

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his time. As I have said, our Jewish philosophers are rationalists, and not only in that they believe it is possible to find out the truth of religious belief by rationalistic methods; they are rationalists in another sense. They believe that philosophic speculation is the way to reach God. The religious life in its real meaning means communion with God. That is the highest aim of man. Jehuda Halevi says that even if it were possible to have a real philosophic knowledge of God there would still be a great difference between religion and philosophy. For the philosopher all objects of his knowledge are of equal importance. For the purposes of knowledge there is no difference between God and any other object of enquiry. The truth in itself—that is the aim of knowledge. If you have no knowledge of God, it means from the philosophical point of view that you are merely lacking in one important point of knowledge. In the same way you might know nothing about the sun or the earth. God is only an object of knowledge from

a scientific point of view. For the religious man to know nothing of God, however, does not mean only a lack of knowledge in a logical sense. Without connection with God his whole life would lose its value. What Jehuda Halevi says is very fine and very important. On this point he has a very clear-cut definition of the essence of science and knowledge. Science is absolutely objective; it has no personal connection with its object. It knows no difference of value between its objects. For religion, God is not merely an object of knowledge. If we treat religion merely as a science we introduce into science elements which are foreign to its essence. What does religion mean when it talks about knowing about God and living with God? For life with God is religion.

On this point Jehuda Halevi presents his thoughts in a manner that may seem strange, but on examination we find that they are very modern and important thoughts. To live with God is the longing of all mankind. All the new reli-

gions are based on this desire. In all these religions we sense the desire, but not the reality, the longing, but not the fulfilment. Only one religion has not only the desire, but also the reality, not only the longing, but the fulfilment. It is the Divine religion, that religion which is not the creation of man but a creation of God. It is not in the power of man alone to come into connection with God. Only God can create a connection between Himself and the human soul, and so only this religion which is not a human invention, not a human creation, but is a divine institution, only this religion has the power to give a man connection with God. This divine religion is the Jewish religion, and only this Jewish religion has the power to create a real connection between man and God. What is the essence of this real connection between man and God? On this point, too, Jehuda Halevi is in contradiction to the general philosophic view of his time. I will only mention one idea from which his whole viewpoint may be seen. In mediaeval philosophy we find a certain conception of prophecy. Our mediaeval rationalists have a very interesting definition of prophecy. They say that prophecy in the religious sense is not an isolated fact, but is a special phenomenon of a more general fact. All higher knowledge is an expression of prophecy. The thinker receives a truth from a higher spirit. All philosophic knowledge is based on the connection between the lower and the higher worlds, and so we call it revelation. But in this relation the main activity is in the human mind. If the human mind develops its potentiality it is able to come into contact with the higher world, and then the effects that result from this contact come into existence. And so prophecy is only another, if higher, form of this general revelation. Every prophet is a philosopher, but not every philosopher is a prophet. Jehuda Halevi says religious revelation has nothing to do with this general so called revelation. Its revelation is not an act of the intellect, but is only possible through the will of God. Only God can create this connection between Him and the human soul. Not the intellect is the organ of this connection, but there is a special organ, a divine part of the human soul, and only this part of the human soul is the organ of the connection between man and God. And Jehuda Halevi makes a third point which is very interesting. He says that not all mankind has this organ. Only the people of Israel has this faculty, and it must be developed. Religion is not a matter of activity of mind; it is not the same as intellect. Intellect belongs to the active part of the soul. Religion is given to the mind. It means not only to receive knowledge, but to live the whole life under the influence of God, in the light of God. These ideas are very modern. The difference between religion and intellect and ethics—that is the main problem of modern religious philosophy. Jehuda Halevi's importance lies in his opposition to the Aristotelean view. The Aristoteleans sought to derive prophecy from the general life of the human intellect. To Jehuda Halevi

the religious life belongs to a different sphere from the intellectual life and the ethical life. It is a form of life by itself. And on this point the modern analysis of religion is in thorough agreement with Jehuda Halevi. Religious belief is a thing which man cannot give himself. Intellectual belief can be found out by logic. Religious belief cannot be acquired by logical process. It is an immediate form of truth. Real religion means an internal connection of the soul with God. In this conception of the emotional side of religion Jehuda Halevi anticipated modern thought. The religious laws are to develop this faculty of the soul. Israel can only develop this special gift under the influence of the divine law and to its full power only in a special climate. That explains why there were no prophets in the diaspora. Jehuda Halevi was a Jew not only in his religious feelings, but in his love for the nation of Israel, and in his explanation of the religion he tried to give a place to the people of Israel. Only the Jewish people on the soil of the Holy Land have the power of developing this higher faculty. This is also a modern problem. If you take only the general ideas of Judaism it becomes only a certain form of rationalistic universal religion, and the special elements of Jewish life disappear. A place must be found for the Jewish people. Jehuda Halevi thus had a religious theory of race. Disraeli, in his "Tancred," adumbrated the same idea. This particularist view is not definite. It must be remembered that it is put forward in the Kuzari, where arguments are set out for the conversion of a people to Judaism. The faculty is general, but in the case of other peoples it is lower in degree. In the Messianic age all the other peoples will attain to the same degree. Jehuda Halevi feels the greatness of Israel to whom he assigns special powers; but in the Messianic Kingdom of God the whole of mankind will reach the same degree of religious life which is now only given to Israel, and so the Messianic idea is the point at which Jehuda Halevi blends his particularist and his universalist conceptions.

The preaching of the Christian gospel to Jews for the purpose of converting them to Christianity no longer has the sympathy of the German nationalists. This fact became known when the German "Protestant Mission to the Jews" announced a drive for funds to take place on August 24. Following the announcement, the entire nationalistic press published a note calling upon its leaders to boycott the drive. The Jewish question is not a question of religion, but a question of race," the papers declared. "A baptized Jew is still a Jew. The work of the mission is treason to the Aryan race and the German people. Five hundred Jews are preaching Christianity to-day from pulpits in Germany and they are poisoning Christianity with their Jewish thought."

Hillel Zlatopolsky, noted leader of Russian Zionists, has been given the Order of the Legion of Honour for his economic activities in France.

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Muscular Judaism

Two Jews were to take part in the boxing tournaments at the Albert Hall last night. Quite a number of brawny young Israelites have in recent years entered the list of professional boxers. But they are by no means the first to have done so in this country, though there never were so many as to-day. Jewish pugilists began to be exponents of "the noble art of self-defense" in this country towards the end of the eighteenth century. Daniel Mendoza was champion of England from 1792 to 1795. In Miles' History of British Boxing, the period 1719-1791 is described as "From the Championship of Fig to the Appearance of Daniel Mendoza." Mendoza was the founder of a new school of boxing in England. It was he who made boxing a contest of skill rather than of brute strength. Other famous Jewish boxers of that period were Isaac Bittoon, Solomon Sodickey, Samuel Elias and the brothers Abraham and Israel Belasco.

Mighty Men of the Bible

As far as physical strength is concerned, Sampson, of all Biblical characters, is generally placed facile princeps. The man who could rend a lion as he could rend a kid doubtless deserves his place. Judged however by that feat alone, David must hold equal rank. "Thy servant kept his father's sheep," said he to Saul when the latter sought to dissuade him from facing Goliath in combat, "and there came a lion and a bear and took a lamb out of the flock. And I went after him and smote him and delivered him out of his mouth, and when he arose against me I caught him by his beard and smote him and slew him. Thy servant slew both the lion and the bear." (I. Sam. xvii, 34-36). The first valiant man mentioned in the Bible is Nimrod. He stands for opposition to authority. His very name means "Let us rebel."

Prize Ring in Jerusalem

In 170 B.C.E. Menelaus introduced many Greek customs into Judaea and erected a gymnasium in close proximity to the Temple, where the Jewish youths practiced wrestling and boxing and other Hellenistic sports. Later on, when the Romans wrested the power from the Greeks, circuses took the place of gymnasia. In the first century of the common era, Herod the Great "built a theatre in Jerusalem, as also a very great amphitheatre in the plain" (Josephus, Ant. xv, 81), and celebrated the Olympic games. But these never found favour with the serious and right-minded Jews, who "looked upon them as heathenish sports, and tending not only to corrupt the manners of the Jewish nation and to bring them in love with paganish idolatry and paganish customs of life, but to the dissolution of the law of Moses, and accordingly were greatly and justly condemned by them" (Josephus ib.). Often enough was the circus or the stadium the scene of sanguinary attacks on the Jews. By order of Vespasian no less than 12,000 Jews

were on one occasion killed in a stadium at Tiberias. No wonder that the rabbis issued laws forbidding Jews to visit these public places of amusement, which were looked upon as the "seat of the scornful" (Ps. i, 1). "He who frequents the stadia and the circuses," says the Talmud (Avoda Zara, 18b), "and sees there the magicians and the tumblers and the jesters and the buffoons, sits in the seat of the scornful."

A Rabbinic Gladiator

In times of peace, however, they were regarded by some sages as places of innocent recreation. The patriarch, Rabbi Judah Ha Nassi said that we should be grateful to the heathens for introducing mimes and clowns into the theatres and circuses, and thus providing innocent amusement for the people, otherwise causes would be constantly found for their quarreling with one another (Gen. Rabba, lxxx, 1). One rabbi expressed the hope that the day would come when the theatres and circuses would become centres of the study of the Torah (Megilla, 6a). There is even a record of a prominent Palestinian Amora who at one period of his life not only looked with favour upon the arena, but became a gladiator himself. Resh Lakish, we are told, sold himself to the managers of gladiatorial contests and risked his life in his combats with wild beasts.

An Exercise Strongly Commended

Of all physical exercises, swimming stood highest in the favour of the Jews of old. It is the bounden duty of a father, says the Talmud, not only to initiate his son into the Jewish covenant and Jewish life, but also to teach him to swim. Resh Lakish was an expert swimmer. Josephus relates (Vita, 3), that in his twenty-sixth year he came to Rome, "though it was through a great number of hazards by sea, for as our was drowned in the Adriatic Sea, we that were in it, being about six hundred in number, swam for our lives all the night, and I and some others, eighty in all, were taken aboard a ship of Cyrene." —London Jewish Guardian.

The Jewish Emigration World Conference, which was to have opened in Prague on August 12th, has been postponed till the end of the year. The postponement was found necessary on account of several questions which have to be settled with the Hias, a constituent organization of the United Jewish Emigration Committee which is responsible for convoking the conference. Dr. S. Tiomkin, the manager of the United States Emigration Committee, has resigned.

A Palestine smallholders' co-operative society initiated by Dr. S. Soskin for carrying out his scheme of creating in Palestine agricultural settlements working on the lines of extensive cultivation, was registered in Tel Aviv recently. Dr. Soskin is leaving for Europe shortly to complete the financial arrangements for the scheme.



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Home

Continued from page 15

ever dearer and dearer, a memory of a thing irreplaceable called home—twenty-five years had gone by!

And now Chaim, who was once a miller, and his wife, Baile Lehe, the millerin, go to a synagogue on Saturday together. Old people are they. The woman is tall, bent at the breast; while the man is ever as small and perhaps even a bit smaller than ever. Side by side they walk, slowly even when it rains, for the old pair are tired; yes, a little bit tired. They exchange seldom a word, although they live at peace these years. And Chaim's mind has given up scheming. He is contented now, his limbs tired, heavy, at rest; only sometimes, rarely, very rarely, there comes back to him the old habit of finding fault; and again, as in the years gone by, Baile Lehe, his eternal mate and partner, has to put up with it.

They go to teshleeh on Rosh Hashonah. To the reservoir in Central Park they go. It is near. The Rudenkos live in Harlem. And there, on the mound above the water, they stand elbow to elbow steeped in prayer. They remember perhaps this day home; the throngs—young and old—on the dam of their river; the crumbs of bread thrown into the water, circles forming on the surface, expanding, disappearing; crimson twilight descending; the chill of evening coming on; and most unforgettable, most beautiful, the rabbi accompanied by his chisdim to and from teshleeh with song.

They long for home. For home, a real home—they long in their old age. There is a permanency, a warmth, a spaciousness, an assurance in that dream of home. They haven't found it after twenty-five years spent in America. Their home is still there—where they left relations—everybody, everything. They feel they have left the best part of themselves there—a something that is both in this world and the next; and they yearn perhaps to come back and rejoin that before they die.

And many a time it happens, on a holiday especially, that Chaim the miller, with joy flooding his old heart, comes home; and into that old heart of his, as he comes into the house, there suddenly enters, in addition to the joy, also a sorrow, a noble, tender sorrow; and then, on such fine occasions, with wife and whatever children present, he falls into a chat; a never to be exhausted chat of home, the mill, the store, a person dead and memorable; and now even the youngest children, brought up in America, estranged from the old folks, lend a ready ear, and sit and listen enchanted; and to Baile Lehe remaining alone in the kitchen, Chaim the miller, quietly goes up and imparts an old, old secret, a secret precious, cherishable.

"We will yet be back home, old one—eh?"

And the old one, standing, shakes her head wisely and smiles; and such charming resignation is there in that old smile and head shake, which the husband understands, but cannot admit to himself.

Forty-four Russian Zionists, who were released from Soviet prisons on the condition that they proceed immediately to Palestine, have arrived in Constantinople. In an interview with the correspondent of the Jewish Telegraphic Agency they declared that they spent three months in a Soviet prison in Moscow. The conditions in the prison were horrible. The persecution of the national Jewish elements in Soviet Russia is now greater than ever. The OGPU organization, which has replaced the Cheka, is composed of a good many Jews, who have specialized in persecuting their fellow-Jews. Conditions in the country are growing worse and Soviet Russia is advancing rapidly toward another famine. The economic ruin of the Jewish masses is continuing, they declared. All left on a steamer bound for Jaffa.



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The Trumpet Over the Hill

A Story of Rosh Hashonah

By ELMA EHRlich LEVINGER

Nobody in the little fishing village on the coast of Maine knew from where the recluse had come or even his name. Themselves of a permanence that was one with the timeless rocks, they looked upon all visitors from the world outside as temporary sojourners, neighbours only for the summer season, scarcely worth the dignity of a name. Unless you came back summer after summer, you would most likely be known as "the folks over in the white cottage," or "the family in the Morton cottage"; perhaps, after returning for a third or fourth season, the taciturn fisher folk learned to speak to you by name—but not always.

If any man among them had ever known the name or history of the white-haired alien old man living in the little shanty in the shadow of the cliff, he had long since forgotten it; a man who had once known cities—that was still evident by his carefully modulated voice, his precise speech, on the few occasions when he was heard to speak; a man with soft, white hands that had never known labour, but so poor that the most shiftless lounge among the fishing snacks lived less frugally than he did. A bag of meal which he carried from the village on his back, sometimes a bit of salt fish or a handful of dried beans; yet a curious woman who had come to his shack once at mealtime on a trumped-up errand, found the old man eating from a cloth of dazzling linen, and reported to her gossip that not the wealthiest of the summer boarders could boast of finer china or silverware. But of course she exaggerated, as all gossip must. When the old man died, not a bit of fine linen or silver plate was found in the shack he had called his home for

so many years . . . or could some tramp have stolen them, or had he long since converted his last few refinements into bread?

He had not been so old when he first came to dwell in the little shack in the shelter of the cliff; his eyes even then had been tired like those of a very old man, but his hair had not been white. Some of the villagers declared that at first he had worn a slouch hat pulled well over his forehead whenever he had been forced to come among them to make his few poor purchases at the village store; and they remembered, with malicious exactness, how once his hat had dropped off, showing his head, cruelly shaven, as was the custom of shaving the heads of convicts in those days. Some had murmured, "Jail bird!" but one more charitable than the rest had spoken of fevers which left men with naked heads and weary eyes. But no man knew for certain, and when the stranger's locks grew out again they were as white as snow.

Years passed and the little village boys who had begged permission to accompany their fathers in the fishing boats went off to the great city or stayed at home to set out in boats of their own. The summer visitors came with the July heat and departed with the September chill; little boys and girls who had come in stiff white suits and dresses sometimes returning with their own boys and girls in the more informal garments of a more informal age; old folks to sit on verandas, young folks to swim and romance under the moon, they came and went, but the strange old man remained seemingly unchanged.

The face of the village changed somewhat as the years passed on; a moving

picture palace with gaudy posters on the one "business street"; a boy scout camp in the pine woods; an artists' colony on the cliff; the fisher folk saw strange lands and famed romances on the silver screen; several of their daughters created some little scandal by donning knickers; progress, as Main Street knows it, had come to the little weatherbeaten community on the coast, but the white-haired old man in his shack seemed aloof from it all, an alien among those with whom he had dwelt for so many years.

Not that he was unfriendly; no one remembered in the days when they discussed him after his death that he had ever failed to respond to a friendly greeting. The fisher folk he had met in the village store when he had purchased his scanty supplies, the summer visitors who had often passed him on the beach as he gathered drift wood for his lonely fire, the Boy Scouts who had once stopped at his cabin for a drink while hiking over the cliff, all agreed that he had spoken to them in a gentle, somewhat aloof voice, even smiling at them as an older man will smile at the prattle of a foolish child. But he never cared to chat with them, always looking about him fearfully, always alert as though for sudden flight.

Once a month he went to the post office, and it was told on the authority of the busy-tongued post mistress herself that he received a single letter; perhaps it contained the pittance on which he lived, for upon receipt of the long envelope he would turn to the village store and pay the meagre bill he had charged during the month. No other letters came, no newspapers. Once when flags were flying and fresh-faced boys in khaki marched down the street to martial music, he asked in a bewildered sort of way the meaning of the strange procession, and, learning that there was a war, he had whitened and muttered: "I did not know."

"Don't you read the papers?" some loafer on the post office porch had jibed.

"Not any more," he had answered, "but once I read many books." Then, turning his somber eyes to the brown-clad boys who marched past them, "They are only boys—and death is a hard thing for the young. Once I saw a man die."

In those super-patriotic days of the great war even such vague murmurings might have cost him dear, but he never spoke to any one again on the subject. When the war was over and several energetic women started to raise a fund to erect a tablet for the village heroes, with gold stars for the very heroic ones who had fallen on the field of glory, one of them had the temerity to stop the recluse, as he shuffled along the beach hunting driftwood, and ask him for a donation. He listened patiently to all she had to say of the glory of the boys who had fought and died and must be immortalized in a bronze tablet on the post office wall. His lean hand wandered automatically toward the pocket of his patched trousers; he withdrew it empty, smiled quizzically. "I can give you nothing but good words," he said, "The memory of the righteous for a blessing," and passed on, leaving her more than ever convinced that he was hopelessly mad.

A few days later a tramp, wandering over the cliff, broke his ankle when falling with some loosened stones. When he could hobble back to the village again he reported that the old man had helped him to his shack, "fixed my ankle better than any blame doctor you ever saw," and shared his bed and his poor meals with him until he was whole and well again. "But he wouldn't talk to me," complained the tramp, "and every night and morning and every time we sat down to eat he used to mutter some outlandish stuff I couldn't understand a word of. He's balmy on the bean, all right, but he was good to me."

In the early golden days of September, when most of the summer visitors had departed and only a handful of the Boy Scouts and their masters remained in the camp in the pine woods, the old

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man was no longer seen wandering over the sands in search of drift wood. When he failed to apply at the little grated window for his monthly letter, the post mistress of the ever-busy tongue spread the alarm. So when I called for my mail that evening she told me she had sent her nephew to the little shack beside the cliff, where he had found the old recluse lying in bed, weak from hunger and sick with fever.

"He keeps talking all kinds of non-sense," she told me, "and calling for a rabbi. A rabbi's a kind of Jewish preacher, ain't he? Seems like if the poor man is dying he ought to get what he wants, don't it?"

I did not trouble to explain that at such a time any Jew might perform the priestly functions. But early the next morning I persuaded her nephew to accompany me to the old man's bedside. The little room, although pitifully bare, was waxen clean; there was no furniture but a chair and table, evidently of home manufacture, and the bed on which the sufferer lay. When I entered, the eyes he turned to me were bright with fever.

I stayed with him all that day, and in his delirium he told me many things which the curious villagers would have been glad to hear, but which neither they nor any one else will ever learn. It seems the crime for which he felt his years in a prison cell could not atone had become in some way associated in his mind with the eve of Rosh Hashonah; he spoke often of a synagogue, a rabbi, of hearing the shofar blown—"and it calls you to judgment! That's what my father used to say—judgment—and I haven't atoned for it yet! There was a girl, too—but no one knew it was for her I did it—and now it's Rosh Hashonah again—and I can't hear the shofar telling me I'm forgiven."

Wondering how he had learned in his seclusion that the eve of Rosh Hashonah was indeed approaching, I tried to comfort him. But at first he would not listen. "My people wouldn't forgive me—how can God forgive?" he cried again and again. "But maybe if I could hear the shofar again—hear it as I used to hear it when he and I were boys together—like that evening before it happened!" he shuddered and was silent for a moment—"I wish I could hear the shofar before I die!" he said, wistfully, like a very little child.

Now laugh and say that the day of miracles is over! As we talked the sun sank behind the clump of pines and the restless sandpipers on the beach began their sleepy chirping. Then, through the scented stillness, came a call sweet and clear and high—the note of a trumpet. The sick man rose in his bed and upon his face came the look I have never seen upon the face of any living man: peace and humility and joy and a great gratitude all in one. "Shema Yisroel," he began, then pitched forward and lay very still.

As I closed the tired eyes I remembered that a few of the boy scouts were still in their camp up in the pine woods. And they always sounded a trumpet at sunset.

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The Immigrant and the Realities of Assimilation

(Address delivered by Julius Drachler, Professor of Government and Sociology, College of the City of New York, at the luncheon given by the Foreign Language Information Service, during the National Conference of Social Work, Toronto, Canada, June 27, 1924.)

There is a new immigration law upon the statute books of the United States. It is a law embodying the principle of drastic limitation upon the basis of fixed ethnic quotas. The passage of this act, in the opinion of many, has settled the immigration policy of the United States for an indefinite period to come.

While the act contains some laudable administrative devices, I cannot persuade myself that it settles the problem of immigration, for the reason that it does not settle it either on a scientific or a just basis. It is not so much the principle of limitation of numbers that is objectionable or that can, under present conditions, be objected to; it is the method of limitation, which is arbitrary, mechanical and discriminatory. One can only guess at the reasons why the peoples of the world most affected, protested as little as they did: a tacit admission that every sovereign power has the right to limit or even exclude other nationals; a pre-occupation with domestic problems of reconstruction; a respect and perhaps a vague fear of the material power and prestige of the United States—these are probably some of the influences that have been at work.

But the law is the law, and now nothing remains but to administer it effectively and humanely, until a change in public opinion will modify the policy underlying it.

To those who have been interested in the deeper problems regarding the foreign-born in America, the great reduction in the volume of immigration offers a new opportunity to turn for a while from the problem of admission to the second major problem, that of incorporation or assimilation. It is time to re-examine and re-evaluate it. Let us not forget that even with the restrictions in force during the last five years, the United States have been receiving several hundred thousand immigrants per year and that even with the more drastic limitation put into force now, will be receiving for several years to come a very considerable number per year. So that on the purely quantitative side, the problem of incorporating the newcomers is of no small proportions.

But of infinitely greater importance for American life is the method and the meaning of this process of incorporation. For what we do and how we do it and why we do it, will affect the future structure and complexion of American civilization.

Reviewing the history of the United States from the point of view of race relations, I should hazard the broad generalization that we have passed through two phases and are now entering upon a third. In the first phase, lasting up to the outbreak of the Great European War, the characteristic policy of the white settlers was either extermination, as in the case of the Indian, or subjugation, as in the case of the Negro, while towards one another the white immigrant groups assumed a more or less tolerant attitude, the result of which was a type of laissez-faire policy with reference to assimilation.

During the second phase, the duration of the Great War and its aftermath, the characteristic attitude that was developing was one of compulsion, of forced conformity to a supposedly general social type. The compulsory study of English by the foreign-born, the compulsory acquisition of citizenship, the compulsory registration of aliens, the prohibition of the foreign language press, were favorite suggestions urged for achieving national unity. The war did not last long enough to allow these attitudes to crystallize into a generally accepted public policy.

Few will, I think, question the need for national unity. But what shall be its basis and by what means shall it be achieved? Shall we trust once more to laissez-faire? Or shall we enthrone compulsion in the high seat of public policy? Or must we consciously seek and formulate another method?

Neither the first nor the second, it seems to me, is suited to the situation to-day. The number to be incorporated year by year is larger than it was in the days before 1890. There are many more striking divergences between the ethnic groups that have come since then. There is a relatively greater massing in restricted areas. Yet with all these influences at work during the two or three decades before the Great War, it cannot be said that they were working for disunity or disharmony in the life of America. The United States of 1914 could not have been a profoundly disunited social population, otherwise there could not have been the United States of 1917. I base this view not upon an intense desire to believe it was so, but upon the observation that there were two factors at work irresistibly making for the amalgamation of the European peoples in this country. One was psychological, the other biologic. One was the keen desire, the almost pathetic willingness on the part of most immigrants who came with the intention of staying here, to fit as quickly and as inconspicuously as possible into the general life about them, this glad abandon being most strikingly illustrated in the case of their children. The other

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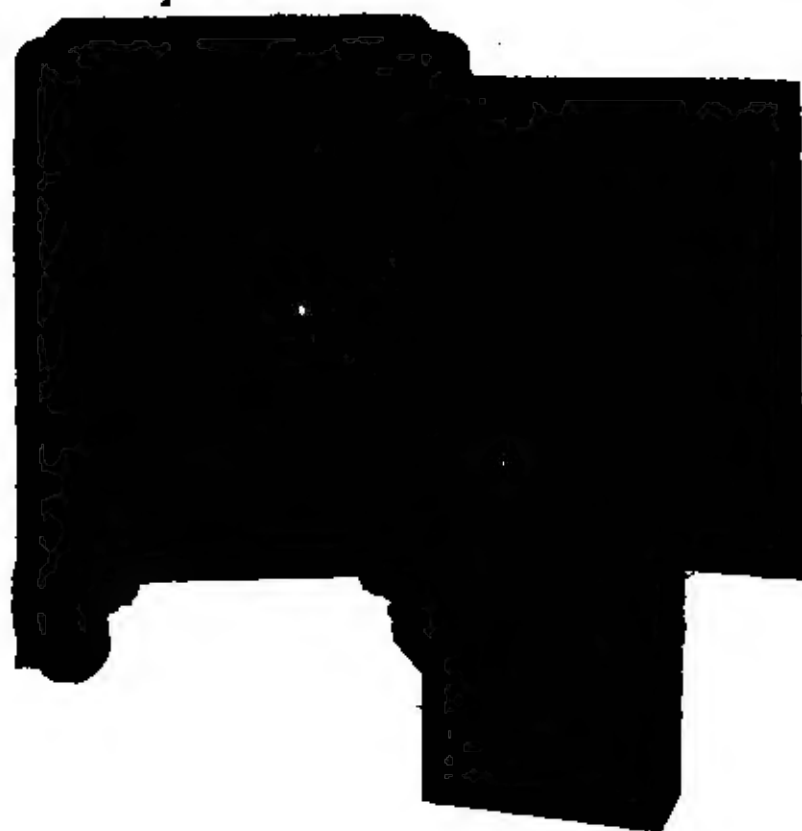
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was the steadily increasing rate of inter-marriage, breaking down within the span of one generation the solidarity of the group. If the Great War had not broken out and crystallized the vague uneasiness that was undoubtedly beginning to be felt about the alien, into a neurotic dread of him, it is an open question, to my mind, whether these psychologic and biologic forces would not normally, naturally have fused, sooner or later, the great variety of groups making up the American population.

But my objection to the laissez-faire policy (if policy it can be called, for there was lacking that element of deliberateness which is the chief earmark of a social policy) is not so much to what it has done or brought about, but rather to what it has failed or omitted to do. It was a negative, an unintelligent, a culturally sterile policy. On the economic side, it failed among other things to provide for effective distribution and to prevent the wasteful changes in occupations of many skilled workers because of lack of proper guidance. On the educational side it was blind to the growing rift between foreign-born parent and native-born child which led to many a deep and tragic estrangement. On the cultural side, it failed to elicit from the immigrant groups as such, unique self-expression as their contribution to the common life. Everything was sacrificed to achieve one great goal—rapid and profitable industrial expansion and exploitation of natural resources. And in the feverish haste to reach that goal, there was a magnificent wastefulness of human capacities and a sweeping disregard of human sensibilities and human loyalties. The great steam roller of modern industrialism flattened out and is continuing to flatten out stimulating variety into deadening uniformity.

No, the laissez-faire policy will not do. But neither will the second—the policy of compulsion. During the war and the immediate period that followed, we were fast getting into the mood to use this method of social unification. This mood is slowly being dissipated, although it still lingers tenaciously in many quarters. Surely to-day it cannot be justified on any grounds. It goes flatly counter to man's experience in the past. Compulsion in social relations has always bred and always will breed suspicion and stubbornness, as these in turn breed contempt and hatred. We ought to remember this, especially in the case of the representatives of the European nationalities among us, who, through age-long experiences, have become abnormally sensitized, almost neurotic on this score. It goes counter to human reason, for it is a distinctly unhuman method of solving difficulties. It is the effort to resolve differences on the level of animal intelligence (using force) instead of on the level of human intelligence (using reason and reasonableness). The surest way to create disharmony, disunity and ultimately social chaos in America is to practice the policy of compulsion, whether it be compulsory study of English or compulsory registration of aliens. Is it not

strange it is necessary to plead with an intelligent people on such an obvious, commonplace principle of social living? And yet it needs to be done, to-day more than ever before.

If now neither drifting nor coercion can be the keynote of our future policy for the incorporation of the newcomers into the life of America, what other way remains? I should propose a conscious and deliberate policy of harmonization, based upon these three simple ideas:

1. A deep and abiding sense of the inviolability of the immigrant's essential humanity.

2. A sincere effort to work *with him* in his attempts to learn how to feel at home in America, instead of merely working *for him*.

3. The encouragement of a generous, constructive criticism of American life on his part, instead of the demand for absolute unthinking conformity to it.

There is no need of exaggerating. There is no need of idealizing or sentimentalizing about the immigrant. Nevertheless, I believe, it remains essentially true that our dealings with him to-day do not adequately reflect these essential principles of a harmonious national life. When we visit indignities upon him at our ports of entry, rather than make him feel the warmth of a real welcome, a warmth that solaces the stranger in a strange land, we are doing violence to his humanity. When we insulate him in the neglected, dilapidated, insanitary barracks in our ugly industrial cities, rather than protect him against overcrowding and its host of attendant evils, we are doing violence to his humanity. When we burn up his muscles and his nerves in mill and mine and factory, and then cruelly throw him upon the industrial scrap heap, rather than conserve his strength for his sake and the sake of his children and his children's children, we are doing violence to his humanity. When we permit heartless money sharks and unscrupulous land sharks to exploit him and cheat him of his hard-earned money, rather than offer proper legislative protection and intelligent organized advice to him, we are doing violence to his humanity. When we let the process of naturalization become a meaningless, unseemly scramble for an empty political privilege, rather than make it a dignified procedure leading to a genuinely coveted citizenship, we are doing violence to his humanity. When we call him "dago" or "sheeny" or "polack" or "hunkie," we are hurting him to the quick. When we set him apart from native-born and try to enshrine in our legislation the notion of his racial and cultural inferiority, we wound him deeply. We are doing violence to his essential humanity which he shares with us all.

In the same way, we work *for* the immigrant and not *with him*, when, for example, we teach him English and civics only in inappropriately equipped public school buildings and stubbornly refuse to test out the method of utilizing to the full his social and cultural organizations for the purpose of reaching greater numbers and more diverse groups. We are working *for him* and not *with*

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him when in the content of our teaching we use trivial and meaningless materials and do not build our curriculum upon his vital experiences and his pressing needs. We are working *for him* and not *with him* when we strive to improve housing and sanitary conditions in his neighbourhood or curb vice and crime in his district and do not take intimate counsel with him and even place him on our own councils. We are working *for him* and not *with him* when we plant settlements and social centres in his midst and straightway proceed to ignore his cultural heritage or attempt to strip him of it.

And similarly, whenever we frown upon his honest expressions of dissatisfaction with living conditions in America as contrasted with Europe, instead of utilizing those utterances as points of departure for a vigorous and wholesome self-criticism—whenever we look askance upon promising and novel experiments in labour unions or the theatre or co-operative economic organizations as if these were somehow alien to the spirit of American institutions instead of welcoming them as genuine efforts at re-adjustment in a new social setting—whenever we denounce foreign language newspapers and try to suppress them instead of skillfully utilizing them as natural channels for the proper incorporation of the foreign-born—whenever we discourage the functioning of voluntary cultural agencies among them for the fostering of their folk-music and literature and art and religion, instead of linking them up with our great standardizing public educational systems—whenever we do all these things, we are approving and fostering a spirit of uncritical conformity rather than stimulating a creative frame of mind and encouraging the immigrant to be his best self in a new social environment.

But, you will ask me, what is the ultimate aim of this conscious policy of harmonization? What will be its outcome? What is your conception of the future American civilization? I frankly say, I do not know. I do not believe any one knows. Nor can any one, in the nature of the case, know. I only know that if this gigantic experiment in human co-operation on the shores of the new world is to be a success, instead of a pitiable failure, the basic favorable conditions for the experiment must be present. None are so fundamental as those I have mentioned, namely: a deep social sense of the sacredness of human personality; a free and generous spirit of co-operation between groups within the larger whole, and a keeping alive of a fine spirit of constructive social criticism.

What haunts me incessantly in these days of recrudescence of race and national hatreds, is the depressing thought that this Great Experiment of ours may, after all, not be really a legitimate experiment, and that it is likely to fail, not because of the inherent impossibility of success, but because we are cutting the ground from under it, so to speak, by constantly vitiating the basic conditions essential for its satisfactory outcome: that the dream of the

poet of a "Europe united beyond the Atlantic" may after all be a vain dream. You may be inclined to probe deeper and ask: Is unity possible amidst racial and cultural diversity? My answer is: No, if each of the diverse groups looks upon its own unique cultural traits as ends in themselves, if each group wishes to live only for itself. Under such conditions only friction and ultimately chaos are possible. My answer is: Yes, if each group thinks of its cultural heritage as merely a means to the end of enriching the world instead of dominating it; if each group constantly refers its life to a larger and ever larger community life beyond itself, a community life that finds its limit in the common life of all mankind.

As to the prospects of achieving genuine unity amidst the diversity of contemporary America, we can only vaguely speculate. Could we but develop the same passion for the ideal of cultural harmonization that we have been developing for the ideal of bodily comfort and mechanical efficiency, the outlook might indeed be brighter. I do not look for the perpetuation of the cultural heritages of the various immigrant groups in America. They are bound to change, if for no other reason than they are separated physically from their native habitats. It is not change that the immigrant consciously or unconsciously resents and opposes; it is forcible obliteration. And in our conscious policy of harmonization it is this process of forcible obliteration, overt or more subtle, that we must scrupulously avoid.

Just what the future complexion of American life will be no one can prophesy. What we can do and ought to do is to prevent its becoming a gigantic replica of Europe with its racial hatreds, its religious bigotries, its cultural intolerances and its worm-eaten spirit of caste. What we can do and ought to do is to keep the channels of the spiritual life of the nation free from all these obstructions, so that the process of civilization-building in America becomes a truly created synthesis.

Once again we are at the cross-roads. Are we to let our Great Experiment fail? If it does fail, another great hope of the world will be dead.

I dread to think of what America may become should this ever come to pass—a people torn by conflict between black and yellow and white, between Protestant and Catholic, Jew and non-Jew, foreign-born and native-born; a conflict that will unleash all the bestial fury and malice of which only humans are capable; a conflict that will drown the voice of justice and generosity; a conflict that will conjure up a veritable hell where there should be only goodwill among men and a binding sense of a common humanity; a conflict that will leave in its wake only the dead ashes of a great, burning human dream.

America stands at the cross-roads. Which path will she take? Perhaps in the years that are to come she will grow richer and stronger and more comfortable than she is even now. But what will it profit her if she save her body and lose her soul?

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It Was This Way

BY EDNA FERBER

There are people who write best sellers as a matter of business. That is, they are in the best seller business. They write them, I am told, deliberately and mathematically, using a formula as a cook uses a recipe. You hear a name and you say in your ignorance, "Who?"

"Who's he?" And the answer is, "He's Whosis. You don't mean to say you've never read him! He writes best sellers."

I don't know how they do it. I don't want to know. I suppose they have some peculiar thermometer or mechanism by which they gauge that fickle phenomenon known as the public pulse. But occasionally some one comes along who commits a best seller in all innocence and with no such intent. Of such am I.

Not only did I not plan to write a best seller when I wrote "So Big," but I thought when I had finished it that I had written the world's worst seller. Not that alone; I thought I had written a complete non-seller; I didn't think any one would ever read it. And that's the literal truth.

It was this way. I had worked on it, day after day, day after day, for many months, starting at nine each morning and working until four in the afternoon. I knew where I was going and why I wanted to get there, but after a time I became like a patient plodder who must travel weary miles along a lonely road before he arrives at the city of his destination. Mile after mile, I covered the distance, sometimes travelling fairly swiftly, sometimes scarcely able to lift one tired foot after the other. When it was finished I was so dulled by contact with it that I scarcely could see it. The last stretch of the work, during June and July, had been written in Chicago. That June and July in Chicago I recall as a period during which the thermometer hovered gracefully between 90 and 96 in the shade.

As the work of final correction began and progressed I began to dole out sheaves of copy to the typist. She used to call for a chunk of the story every day or two. She would appear about four in the afternoon, when I had finished work for the day and when I was at my limpest, dampest and lowest. I remember her as a nice, fresh-looking, red-haired girl in crisp, cool, orchid organdie. She would make four copies of each fresh sheaf as she received it, return these and call for more. No other soul except myself had seen a line of that story.

Each time she called I waited eagerly, hopefully, for her to make some comment. I wanted her to say she liked Selina. I wanted her to say she didn't care for Dick. I wanted her to say she thought the story should have ended this way or that. I wanted her to evince some interest in the novel; to show some liking for it or even to show dislike. She never did.

Well, said I to Miss E. Ferber, that settles it. There you are, Edna, I told you so. Who would be interested in a novel about a middle-aged woman in a calico dress with wispy hair and bad teeth, grubbing on a little truck farm south of Chicago? Nobody. Who cares about cabbages? Nobody. Who would read the thing if it came out as a novel? A dull, plodding book, written because I was interested; because I wanted intensely to write it; because I had carried the thought of it around in my head for five years or more.

The story was to be serialized before being published in novel form. Well, that was all right. It might go well enough as a serial. But as a novel, never!

I wrote the publisher, telling him that I had finished the book, but that it was not, in my opinion, a book that would sell. No one, I wrote him, would read it. I thought it would be better for his firm as publishers and for me as author, if we gave up the idea of publishing this story as a novel. It would be a flat failure, receiving bad reviews, having no sale.

The publisher replied that I might be right, but that perhaps I should let someone beside myself have a chance to judge its merits and faults. Perhaps, he said, I had been too close to it. Would I let him read it before deciding against it?

He read it. He wrote me a letter. I keep that letter to read on rainy days, when I'm not feeling well.

"So Big" has, for some reason I can't explain, been a best seller since it was published in February, selling on an average of a thousand a day. I know how the ugly duckling felt who turned into a swan.—New York Evening Post.

A great number of Jewish city dwellers in the Ukraine are expressing their desire to avail themselves of the opportunity to settle on the land. Since the Central Executive Committee (Zik) in the Ukraine has issued the decree concerning granting facilities for Jewish land settlers, many agricultural institutions are flooded with Jewish applicants. Measures are now being taken to prevent this Jewish "back to land" movement from assuming a disorganized character.

"The rights and interests of the Jews in Italy will always be safeguarded," declared Benito Mussolini, Italian Prime Minister, in an audience granted to the Chief Rabbi and President of the Union of Jewish Communities in Italy. The delegation called upon Mussolini in connection with the new Education Bill, which creates a difficult situation for the Jewish children attending the general schools, as it introduces instruction in the Catholic catechism for all classes. The Premier promised to take steps to remove the disabilities under which the Jewish children find themselves.

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Rosh Hashonah Greetings

Continued from page 9

These are amongst the qualities which have enabled your race to survive amidst the changing centuries, and these are the characteristics that will always bring success to every race and to every nation.

* * * *

From the Premier of Saskatchewan

Regina, Saskatchewan

CANADIAN JEWISH REVIEW,
Toronto.

The day of Yom Kippur celebrates one of the many solemn religious occasions which continually brings before your race the painful and trying periods through which the Jews have passed without losing their faith or their identity and also recalls periods of triumph and many glorious memories. In that old battlefield of the ancient world, where the history of your race and much of the history of the world began, and where religious and racial hatreds resulted in the shedding of rivers of blood, century after century repeating the red record of the previous one, we hope that a new era of toleration and peace has dawned, and the Jewish High Holidays which are being observed in every country in the world will, I feel sure, be observed there with peculiar thanksgiving.

We are fortunate in Western Canada in that the spirit of toleration and mutual forbearance and understanding, which it is the aim of true religion to establish, has been built into the very foundation of our institutions and our many races with their varying religious beliefs have the fullest freedom of worship as well as of opportunity.

* * * *

Toronto, September 13th, 1924.

CANADIAN JEWISH REVIEW,
Toronto.

On the eve of your Jewish High Holidays in celebration of your New Year, may I be allowed again to express my very highest wishes to the members of your race, who form so large a part of our civic and national life. The well-known industry and integrity of the Jewish population has contributed in no small measure to the welfare of this city and the country at large, and I sincerely trust that your New Year may be complete with prosperity and happiness.

Yours very truly,

A. BECK.

* * * *

Toronto, September 10th, 1924.

CANADIAN JEWISH REVIEW,
Toronto.

In view of the approaching celebration of the Jewish New Year and the Day of Atonement, I desire to take this opportunity of extending to the Jewish citizens my felicitations.

The increasing interest manifested by your people in the welfare, progress and development of Canada is indeed gratifying and the philanthropic spirit shown by the Jews of this country, especially towards immigrants, is in my opinion most laudable and worthy of emulation by others.

I desire to take this opportunity of congratulating the Jews of the country upon their efforts to extend Canadian citizenship to those of their faith in other lands.

Yours very truly,

JAMES LYONS,

Minister.

* * * *

Department of Agriculture

Office of the Minister,

Toronto, September 12th, 1924.

CANADIAN JEWISH REVIEW,
Toronto, Ont.

I am glad to take advantage of this opportunity to extend greetings to the Jewish Community on the occasion of the celebration of the New Year and the Day of Atonement. It is both my hope and my confidence that the observance of these festivals of the calendar and the Church make for better citizenship.

Yours sincerely,

JOHN S. MARTIN,

Minister of Agriculture.

Continued on page 55

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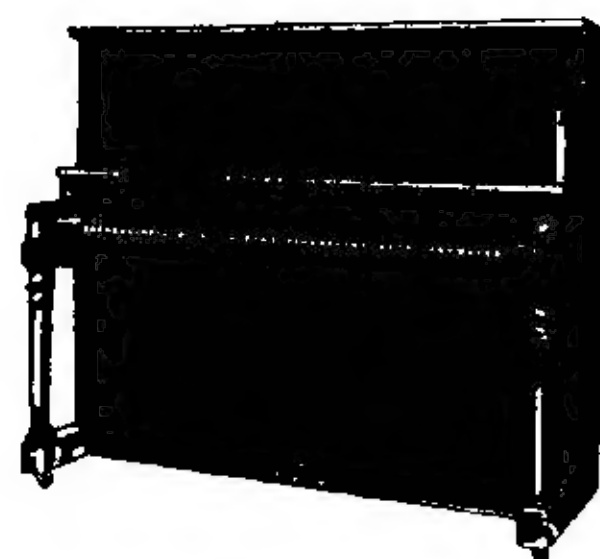
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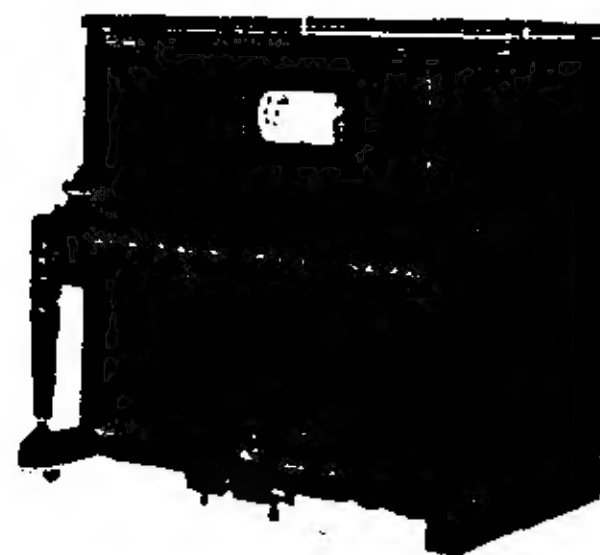
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B. Swartz, Architect

22 Poucher Street, Toronto

Phone:
Gerrard 0586

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Mr. and Mrs. J. Greenspoon
and family
33 Cecil St.
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Emanuel Goodman
187 Grace St.
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. R. Greenberg
and family
438 Markham St.
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Benjamin Greenberg
and daughter
288 Grace St.
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Henry Grelman
and family
104 Admiral Rd.
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mrs. R. Goodman and family
42 D'Arcy St.
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. D. and H. Goldberg
366 Markham St.
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. Sam Grelman and Misses Sara
and Ann Grelman
77 Hilton Ave.
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. Goldstein
and family
161 Euclid Ave.
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Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. Chas. Garfunkel and family
Toronto
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their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Grafstein
77 Borden Street
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. I. M. Granatstein
8 High Park Boulevard
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. M. Goldsaefer
90 Walmer Road
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mrs. J. Hundert
223 Huron St.
Toronto
Extends to all their friends and relatives
her best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Reverend and Mrs. S. Hartman
20 Major St.
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. L. Hartman
428 Markham St.
Toronto
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their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Dr. and Mrs. I. L. Himelstein
68 Pinewood Ave.
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Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. I. Harris and family
103 Wells Hill Ave.
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. J. Houzer and family
123 Spadina Rd.
Toronto
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their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. H. R. Horne
82 Beverley Street
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. S. Himel
195 Dundas Street West
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. Joe Harris
123 Queen Street West
Toronto
Extends to all his friends and relatives
his best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. S. Harris
52 D'Arcy Street
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. N. W. Hertsman and
family
430 Queen Street West
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. F. S. Hutner
410 Brunswick Avenue
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Extend to all their friends and relatives
their best wishes with the compliments
of the season.

Greetings and Best Wishes for the Coming Year

WE HAVE A YELLOW WAGON
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1924—5685



MR. W. H. EDWARDS

M.P.P. for N.W. Toronto

takes this opportunity to express to the Jewish community his heartiest wishes for a Happy and Prosperous New Year.

1924—5685



J. A. McCAUSLAND

Member for
South-West Toronto

Extends his best wishes
to the Jewish people
for

*A
Happy
and
Prosperous
New Year*



RUSSELL NESBITT

M.P.P.

takes this opportunity to express to the Jewish community his heartiest wishes for a Happy and Prosperous New Year.

1924—5685

MY WISH TO YOU

May this glad New Year dawn for you and yours with more joy and happiness than you have ever known, is the sincere wish of

Alderman Claude Pearce

GREETINGS

AND

BEST WISHES

FOR THE

COMING YEAR

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IF ITS DONE WITH HEAT - YOU CAN DO IT BETTER WITH GAS
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Greetings

Continued from page 30

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Miss Henrietta Herman
257 Niagara St.
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Extends to all her friends and relatives
her best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. D. Herman and family
257 Niagara St.
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. S. Houzer
937 Bloor St. W.
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. M. Hanisch
5 Douglas Dr.
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. Jackson and family
217 Parliament St.
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Misses Eva and Gertrude Jackson
217 Parliament St.
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Alfred King
31 Westmount Avenue
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. Jack Kramer
Toronto
Extends to all his friends and relatives
his best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. S. Kronick
106 Madison Avenue
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. M. H. Keyfetz
and family
84 Northcliffe Blvd.
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mrs. E. I. Kenen and Mrs. J. Selick
50 Bernard Avenue
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. L. Lipshitz and
family
48 Glenholme Avenue
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. Levin and family
98 Beverley Street
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. Levin and family
98 Beverley Street
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
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their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. L. Lies and family
Beverley Apartments
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. J. Levitt
47 Lauder Avenue
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. J. Levitt
47 Lauder Avenue
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. J. Levitt
47 Lauder Avenue
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. I. M. Lederman
and family
705 Ossington Ave.
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. Levy and family
221 St. Clair Ave. W.
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. Levy and family
221 St. Clair Ave. W.
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. Levy and family
221 St. Clair Ave. W.
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Samuel Messinger and
family
183 Northcliffe Boulevard
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Samuel Messinger and
family
183 Northcliffe Boulevard
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Oscar Maldaver and family
28 Thome Crescent
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. L. A. Maldaver and Son
46 Mount Royal Avenue
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

Mr. and Mrs. Max Manson
415 Markham St.
Toronto

5685 A HAPPY NEW YEAR 1924
Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. J. Marvin and family
18 Orchard Park Rd.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. H. Miller and family
2 Chestnut Park Rd.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Herman Mendelson and son, Marvin
140 Dunvegan Rd.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. M. Mentel and daughter
644 Ossington Ave.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. M. Nowack and family
558 Huron St.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Samuel Newman and son
25 Constance St.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. W. Nelson and family
1352 St. Clair Avenue West
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. Press
280 Lauder Ave.
Toronto

Extends to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Harry Papernick
145 Spadina Rd.
Toronto

Extends to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. B. J. Pollack and family
92 Beverley St.
Toronto

Extends to all his friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. J. M. Pullan and family
86 Beverley St.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. E. Pullan and family
285 Russell Hill Rd.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Dr. and Mrs. S. Perlman and daughter, Shirley Joye
Hilton Ave.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. C. H. Pasternack and family
227 University Ave.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Dr. and Mrs. D. Perlman and baby, Geraldine
355 Bathurst St.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Harry Pullan
21 Edgewood Cres.
Toronto

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5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. L. Phillips and son Leonard
307 Markham Street
Toronto

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5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Sam Papernick and family
15 Cecil Street
Toronto

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5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. I. Rothbart and daughter
172 Grenadier Road
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. J. Ross and family
26 Bracondale Hill Road
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Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Harry Rosenthal and son, Joel
301 Sunnyside Ave.
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Extends to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Harry Roher and sons
690 Shaw St.
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Mr. and Mrs. S. Rogul and family
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Best Wishes for a Happy and Prosperous New Year

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their best wishes with the compliments
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5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. M. Rosenthal
62 Fairview Blvd.
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. B. Selgler
178 Arlington Avenue
Toronto

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their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. J. Samuels
and family
361 Palmerston Blvd.
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. B. Silverberg
and family
52 Olive Ave.
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. S. Solway and family
50 Lakeview Ave.
Toronto

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their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. M. Soren and family
523 Palmerston Blvd.
Toronto

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their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. Simon and family
683 Euclid Ave.
Toronto

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their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. J. Sommerstein
93 Kendal Ave.
Toronto

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their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. J. Samuels and family
23 Cecil St.
Toronto

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their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. J. Shnier
215 Glenholme Ave.
Toronto

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their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Michael Stopeck
761 Coxwell Ave.
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. J. Shapiro and family
70 Niagara St.
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. L. M. Schwartz
33 Munro Park Avenue
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mrs. K. L. Sapers and family
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Toronto

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their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Rabbi Julius L. Selgel
formerly of University Avenue Syna-
gogue and now of New York

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his best wishes with the compliments
of the season.

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Mr. and Mrs. Frank A. Silverman
and son
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Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. S. H. Sapers
27 Thome Cres.
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. M. S. Till and daughter
312 Grace Street
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. B. Vise
250 Heath Street West
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. White and family
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of the season.



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Mr. and Mrs. Louis White
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5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Wm. Wagman and
family
Lauder Avenue
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. E. H. White
510 Palmerston Boulevard
Toronto

Extends to all his friends and relatives
his best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
The Yavner's
219 High Park Ave.
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. H. Yanover
and family
387 Dundas St. W.
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. L. Yolles
104 Lynhurst Avenue
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

Montreal

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Norman Adilman, and
daughter
989 Atwater Ave.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. S. Adler
2345 Park Ave.
Montreal, Que.

Extends to all their friends and relatives
their best wishes with the compliments
of the season.

5684 A HAPPY NEW YEAR 1924
Mr. and Mrs. Sigmond Beckow and
family
285 Esplanade Ave.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. Nathaniel A. Bender
1268 St. Urbain St.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. Berk and family
27 Bagg Ave.
Montreal

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. Max Borkowitz
225 Pine Ave. W.
Montreal, Que.

Extends to all his friends and relatives
his best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. J. A. Budyk
101 Ste. Famille St.
Montreal, Que.

Extends to all his friends and relatives
his best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. J. Browman
451 Henri Julien Ave.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. H. L. Colle
1595 Esplanade Ave.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. M. Cubitz
679 St. Lawrence Blvd.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Nathan Deakin and
family
2102 St. Urbain St.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Louis Diner
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. J. J. Daniels
5054 Sherbrooke St. W.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

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That will appeal to
Discriminating
Women

Styled Right
Made Right
Priced Right

Direct from the Fac-
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Saving of
25% to 50%

All the New Models
Now on Display

OUR REPAIR DEPT.

Have your repairs and altera-
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Prompt service and guaranteed
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61 Gerrard Street West

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The Italian Mosaic & Marble Co. of Canada, Limited

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The Toronto Jewish Old Folks OF

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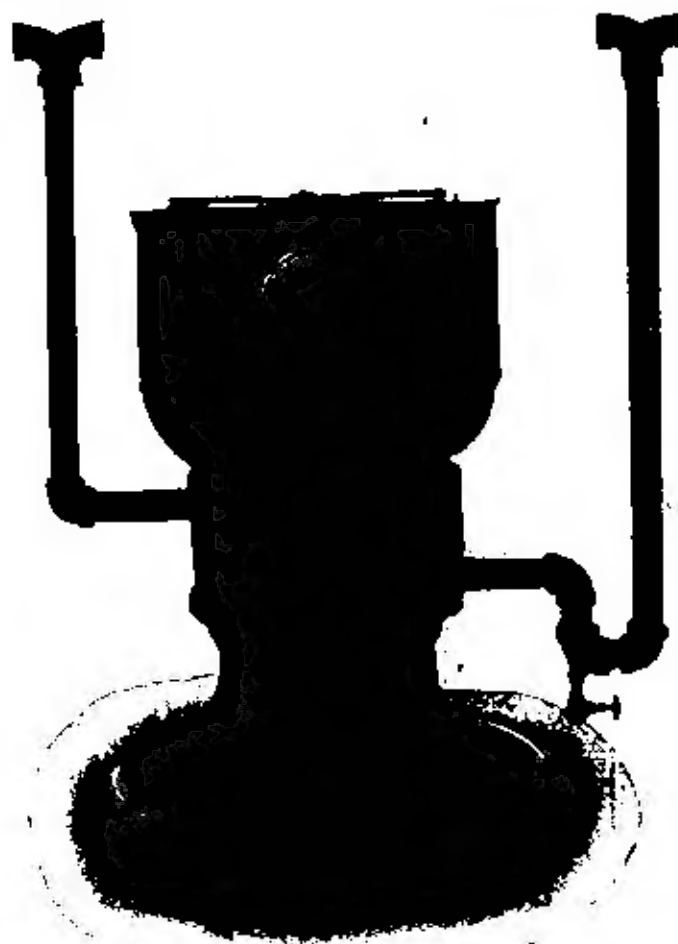
A HAPPY AND PROSPEROUS NEW YEAR

The Novelty Combination Furnace

Surpasses all others in giving the comforts of Hot Water Heating at one-half the cost.

Why be satisfied with your house or store improperly heated with hot air when it can be properly heated with this furnace?

Write for Circular



No coils to burn out

No joints to leak

Economical on fuel

Plenty of hot water and hot air

See this furnace

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5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. I. Epstein and family
1114a St. Urbain St.
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. M. A. Pine
5602 Park Ave.
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Lewis Freedlander and sons
636 City Hall Ave.
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Dr. M. P. Finkelstein
1368 St. Lawrence Blvd.
Montreal, Que.

Extend to all his friends and relatives his best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. Lewis Faber
Mayor Apts.
Montreal, Que.

Extend to all his friends and relatives his best wishes with the compliments of the season.

5684 A HAPPY NEW YEAR 1924
Mr. and Mrs. C. B. Fainer and family
223 Esplanade Ave.
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Dr. and Mrs. S. H. Feldman and son Marvin
191 Mount Royal Ave. W.
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Bob Gradlinger and family
189 Esplanade Ave.
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. M. Golub
1672 St. Urbain St.
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. J. Goodie and family
37 Bagg St.
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. L. Goldfine and family
185 St. Joseph Blvd. W.
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. H. Gertler and family
1659 Esplanade Ave.
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. B. Grinstein and family
85 Mount Royal Ave. W.
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. Guttman
1616 Hutchison St.
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. Gordon
212 Villeneuve Ave. W.
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. Jos. Guttman
1616 Hutchison St.
Montreal, Que.

Extend to all his friends and relatives his best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Miss Reba Goltman
12 Seymour Ave.
Montreal

Extend to all her friends her best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. Simon Hopmeyer
1634 Esplanade Ave.
Montreal, Que.

Extend to all his friends and relatives his best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Max Holtzer and family
397 Guy St.
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. J. Herscovitch
1035 St. Catherine St. E.
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. Nat. W. Jacobs
180 St. James St.
Montreal, Que.

Extend to all his friends and relatives his best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. I. Kirshner
1098 Berri St.
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Myer Kirsch
112 St. Luke St., Apt. 3
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. Kramer
1005 Tupper St.
Montreal, Que.

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"An old friend from the start"

Over 100 different Shapes and Sizes

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Kola Standard or Kola Krust

ONE DOLLAR

At all good Tobacconists.

One who adds to your enjoyment of life;

One who won't go back on you;

One who grows on you;

One who is a credit to your good taste.

That's a Kola Briar

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Mr. and M
113

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5685 A
Dr.

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Extend to their best of the seas

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. M. Kunin
42a Ste. Famille St.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. Kohos and daughter
Helen
231 Laval Ave.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. I. Kugelmass
11 Esplanade Ave.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. Kussner and family
113 St. Joseph Blvd. W.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Dr. Ernest A. Kutzman
1607 Park Ave.
Montreal, Que.

Extend to all his friends and relatives
his best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Jacob Kopstein
989 Atwater Ave.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. Louis Lavut
239 Laval Ave.
Montreal, Que.

Extend to all their friends and relative
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Joseph Livshitz
551 Oxford Ave.
Montreal

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Ladies' Bikur Cholim Society of
Montreal
Montreal, Que.

Extend to all their friends their best
wishes with the compliments of the
season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Martin Landes
2030 Esplanade Ave.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. S. Levitsky and family
20 Pine Ave. W.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. H. L. Lapedis and
family
80a Ste. Famille St.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. L. Litwin and family
2100 St. Urbain St.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. Marcovitch
2246 Clarke St.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. M. Markowitz
129a Hutchison St.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. David M. Notkin
145 Cherrier St.
Montreal, Que.

Extends to all his friends and relatives
his best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Marcus Perl
225 Esplanade Ave.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Hyman Packer
5437 Park Ave.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. David Pearson and
family
30 Villeneuve W.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. S. Richler and family
1947 De La Roche Ave.
Montreal

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Dr. and Mrs. Leo I. Rutenberg
95 Pine Ave. E.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. M. Reigler and family
702 St. Denis St.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

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Mr. and Mrs. Jos. Rigler and family
2432 Esplanade Ave.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. George Rotsky
214 Bishop St.
Montreal, Que.

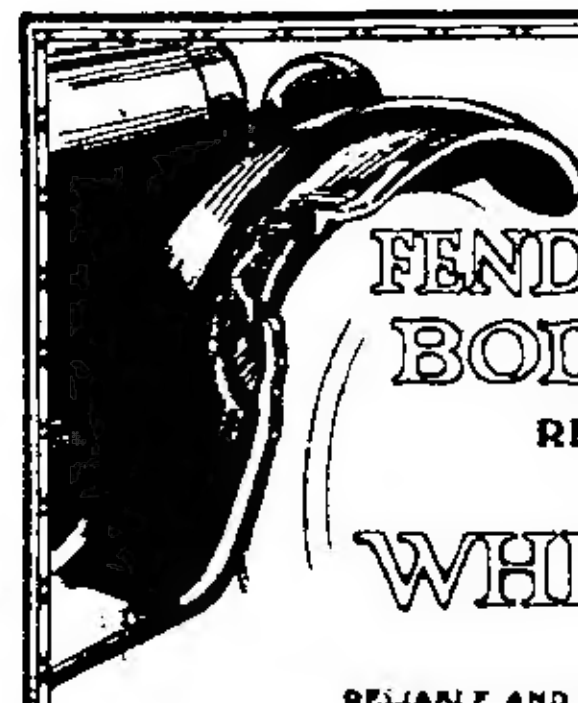
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Henry Rothbart
5062 Sherbrooke St. W.
Montreal

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Louis Ratch
2332 Hutchison St.
Montreal, Que.

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their best wishes with the compliments
of the season.



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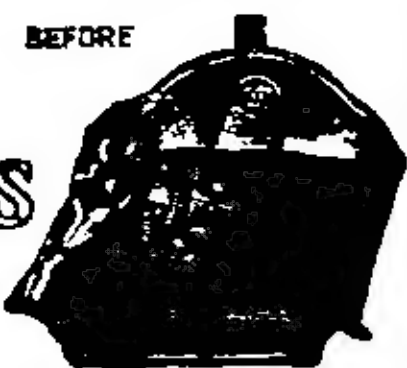
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5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Wm. Rivenovitch and
son Joel
2139 Park Ave.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. J. Shalinsky
5071 Sherbrooke W.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. B. Spunt
2085 Clarke St.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. M. Steinman and
family
1918 Jeanne Mance St.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. Selector
84 St. Joseph Blvd. E.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. Stockman and
daughter Eileen
1728 St. Urbain St.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. David I. Shvemar and
son, Leslie Otto
753 City Hall Ave.
Montreal

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. R. Shapiro
758 Ste. Famille St.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Moe Segal
47 St. Mark St.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. Israel Stober
1815 Notre Dame W.
Montreal, Que.

Extends to all his friends and relatives
his best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. M. Samuel
2144 Clarke St.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. J. Shalinsky
309 Esplanade Ave.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Dr. Lyon P. Streat
528 St. Catherine W.
Montreal, Que.

Extends to all his friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mrs. R. H. Takefman and family
2453 Park Ave.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Wm. Taftert
6015 Park Ave.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mrs. N. Wolfe and family
1804 Clarke St.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. J. A. Wolkove
747 Atwater Ave.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. I. Weininger and
family
5 Bagg Ave.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. M. Walfish and family
1671 Esplanade Ave.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Dr. H. L. Warshaw
17 Sherbrooke St. E.
Montreal, Que.

Extends to all his friends and relatives
his best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. L. E. Zamsky
2274 Park Ave.
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

Notre Dame de Grace

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Joseph Cohen
281 Marlowe Ave.
Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. R. A. Darwin
215 Montclair Ave.
Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. M. Etzin and family
149 Vendome Ave.
Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Henry H. Faber
237 Beaconsfield Ave.
Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Alf Huffman and
family
343 Harvard Ave.
Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Lyon W. Jacobs
131 Vendome Ave.
Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. J. Livshitz
551 Oxford Ave.
Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Alderman and Mrs. Julius Levine
475 Melrose Ave.
Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Jos. K. Mergler
330 Claremont Ave.
Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Rich. M. Pierce and
son, Jack Michael
266 Marcell Ave.
Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. D. Perlo
416 Harvard Ave.
Notre Dame de Grace, Que.

Extend to all their friends and relative
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. S. H. Rasminsky
156 Northcliffe Ave.
Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. J. L. Sabbath
543 Oxford Ave.
Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Mack Shatsky
316 Prudhomme Ave.
Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. B. Shapiro
335 Girouard Ave.
Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. M. Tisnawer
217 Montclair Ave.
Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. Weiner and family
436 Old Orchard Ave.
Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Louis Wolfe and family
349 Marlowe Ave.
Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

Outremont

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. H. Aronson
340 Villeneuve Ave. W.
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. Balinsky and
family
17 Villeneuve W.
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. S. G. Bendon and
family
1742 Hutchison St.
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. E. Berzan
74 McNider Ave.
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Phil Cohen
1728 Hutchison St.
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Sam Cowan
1310 Lajoie Ave.
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. M. Dobrofsky
91 McCullough Ave.
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Nathan Fickler and
family
755 Bloomfield Ave.
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. David Feldman
704 de L'Epee Ave.
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Philip Fainer and
family
678 Bloomfield Ave.
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Ralph Grossman
836 Durocher Ave.
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. S. Gasco and family
54 Nelson Ave.
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. Gold
414 Durocher Ave.
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. Gold
414 Durocher Ave.
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 Mr.

Extend to
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- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. R. Goldman
185 Laurier Ave. W.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. P. Holzberg and family
1634 Hutchison St.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. L. Heckt
1659 Hutchison St.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. M. Held
460 Wiseman Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. D. Isaacson
637 Durocher Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. J. Joseph
674 Durocher Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. Kopel and Son
2699 Hutchison St.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. M. Lax and family
1784 Hutchison St.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Myer Lefkowitz
44 Nelson Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. W. Levikoff
2400 Hutchison St.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Irving Mindel and family
2475 Hutchison St.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. M. Poyanner
718 Hartland Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. J. Pottel
737 Querbes Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Joseph Parnass
Shakespeare Apts.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. W. P. Potechin
2375 Waverley Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. B. Parnass and family
2016 Hutchison St.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Isadore Popliger and family
262 de l'Epee Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. W. W. Riser and family
36 Joyce Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. S. Reinblatt and family
2065 Waverley Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. J. Rockstein and family
1612 Hutchison St.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. Rothchild
17 Pagnuelo Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Jos. Rosenzweig and son Harry
664 Davaar Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. M. Rudolph
425 Champagneur Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. M. Rozand
753 Champagneur Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. N. Stromberg
275 De l'Epee Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Casper Spector
425 Durocher Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Dr. and Mrs. Simon Sperber
20 Cote Ste. Catherine Rd.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. S. H. Shalinaky
1614 Hutchison St.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. T. Schwartzman and family
2416 Waverley St.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. M. Seidman and family
45 Nelson Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. C. Slabotsky
285 Querbes Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Moe Slabosky
52 Nelson Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. O. Schuller
722 Rockland Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. H. Shiller
1320 Bernard Ave. W.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Maurice Shulman
Montrose Apts.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Irving Tarshis
332 de l'Epee Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. H. Taffert and family
476 Outremont Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Louis Wexler
1978 Park Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Nathan Wegler
1080 Lajole Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Chas. Winter
Mountainview Apts.
1900 Hutchison St.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Wm. Ziff and family
360 Villeneuve Ave. W.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- ### Westmount
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. J. C. Asch and family
581 Grosvenor Ave.
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. David Blumer
602 Victoria Ave.
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Sol Z. Fels and family
668 Belmont Ave.
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Harry Gordon
913 Grosvenor Ave.
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. G. Greenberg
205 Elm Ave.
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. S. W. Jacobs
334 Cote St. Antoine Rd.
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Leon Kofman
426 Claremont Ave.
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Hiram Levy
485 Elm Ave.
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. Max Pinsler
349 Victoria Ave.
Westmount
Extend to all his friends and relatives his best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Jos. Lightstone and family
245 Elm Ave.
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
- 5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. A. Rudolph
Strathcona Ave.
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

"5 o'clock in the Afternoon"

"Thanks, Jim, if
You've made quick
time. Full time."



Uncap this air-tight package—
Coca-Cola sealed in sterilized
glass where nothing can get in
and nothing can get out.

As the sparkling bubbles rise
to refresh your thirsty lips you
are assured of goodness and
purity.

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Editorial

Continued from page 5

deepest convictions and the result of our sincerest thoughts and feelings, instead of just something inherited. Therefore what we believe is not merely a matter of blind faith but of study.

As we analyze critically the ideals of Judaism and ask ourselves in what respect are they in consonance with the spirit of our times, we find that our religious literature expresses one great focal and overshadowing thought. It is summed up in one sentence in our Rosh Hashonah and Yom Kippur liturgy—"Ye usu kilom aqudoh echos, la usos rezon cho, belevou sholem." "Ye shall all form one great league to do God's will with a perfect heart." This is Israel's motto. It is my firm conviction that if a clear religious message could be formulated embodying this doctrine of Judaism, it would satisfy the spiritual hunger not alone of Jews, but mankind. It would bind the world into a fellowship of peace.

But Judaism is enmeshed in a mass of traditional beliefs and ceremonies that make it almost impossible to separate the wheat from the chaff. The so-called traditional Jew resists any attempt to re-evaluate and re-interpret the past in terms of modern concepts. He regards those who cry for change as destroyers, yet unless change takes place the future of Judaism itself is threatened. The modern learned Jew cannot swallow tradition holus bolus. His conception of God is not that of a supernatural king who commands things and changes the orderly course of Nature's laws to display His powers on behalf of his beloved people. He is rather the cosmic force of the universe, making for progress and righteousness in the world. Students of the Bible no longer believe it to be an act of revelation, but rather an inspired poetic record of Israel's ancient history. They do not regard the law as an iron-clad joke, but as something that is flexible and subject to change. Prayer is not something uttered by man to change the will of God, but the sincere outpouring of man's heart and mind which strengthens and inspires. Immortality of the soul is no longer to the modern Jew a belief in a blissful hereafter where the soul retains its personal identity, but as the lingering on and over of an indestructible personality that survives because of its service and meaning to others. Customs and ceremonies no longer are regarded as the unchangeable law but as the folk-ways of our people, which change as the environment and spiritual expressions of our people change.

In a word, there is going on a process of re-interpretation and re-evaluation of our religious heritage on the basis of evolution, not from without downwards, but from within outwards.

Rosh Hashonah and Yom Kippur, with their message of introspection and soul-searching, should lead us to examine our religion seriously and make again of it something vital, something worth while. A great vision has been vouchsafed to us. Would that we Jews could again ascend to those heights of spirituality which made our people in the past the religious leaders of mankind.

Barnett R. Brickner

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Greetings—

for the coming year to all my FRIENDS and PATRONS, with the assurance that I am bringing to my work for the coming season, that same

INSPIRATION AND INTEGRITY OF PURPOSE

that made possible my enviable record in the LIFE INSURANCE WORLD.

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MONTREAL

MONTREAL

All communications for the Montreal section of The Canadian Jewish Review must reach this office not later than Monday noon of each week. Phone Main 4079. Room 920, Transportation Building, 120 St. James Street, Montreal.

Social

Reginald Jacobs, Dorchester Street West, has returned from a motor trip to Old Orchard Beach, with Mr. and Mrs. Wm. Levy.

Mrs. A. Goltman, of Ottawa, who has been the guest of Miss Reba Goltman, Seymour Avenue, for the past week, has returned home.

Miss Fanny Scheffer, Mance Street, has returned from three weeks in New York, Philadelphia and Atlantic City.

S. Feldman, St. Joseph Boulevard, who spent some time in Albany, has returned home.

Mrs. Ben Grinstein and son, Lawrence, Mount Royal Avenue West, have returned from Ivry, where they spent a month.

Mr. and Mrs. S. S. Sher, Girouard Avenue, and daughter, Naomi, are leaving to make their home in Toronto.

Mrs. R. Lash, 4660 Clarke Street, entertained 50 guests at a kitchen and linen shower on Sept. 14, in honour of Miss Clara Freedman, whose marriage to M. Kaplansky takes place in November. The hostess was assisted by Mrs. Dave Weigensberg and Misses R. Lash and S. Wener.

Abe Usher, who has been at Smith Falls for the past three months, has returned home.

Mr. and Mrs. C. Faber, who summered at Ste. Marguerite, have returned to town.

Sam Berger, who spent the summer in Montreal, has returned to Toronto to continue his studies there.

The Wistaria Social Club has reopened. The following officers were elected: President, Miss Toba Schwartz;

Treasurer, Bella Cohen; Secretary, Bessie Brownstein. The club entertained at a stag, Sept. 12, in honour of their retiring president, Miss Bee Weinstein, who left Montreal on Sept. 19 to live in New York. Misses Annette Smith, Bee Weinstein and Sarah Katzof danced and played. Miss Toba Schwartz, the newly-elected president, was the toast mistress and, on behalf of the club, presented Miss Weinstein with an imported parasol, engraved with her monogram and that of the club. Covers were laid for Misses Bee Weinstein, Toba Schwartz, Belle Cohen, Fay Grossman, Celia Averbach, Bessie Brownstein, Ray Pashlinsky, Mary Israelovitch, Reba Ram, Sadie Shafer, Lucille Cukoff, Sarah Katzof, Annette Smith and Rose Alexander.

Arthur Koff, Frank Bassen, Sanford Goldman, Art. Brodie, Morris Brodie, Al. Lyons, Art. Rosenthal, Lewis Rosenbloom, Israel Wolf and Harry Bacal have returned to resume their studies at McGill.

Mr. and Mrs. Nathan Brotman entertained at a supper dance in honour of Dr. and Mrs. Emanuel Malamadson, of Philadelphia.

Miss Goldie Steinman entertained at a personal shower in honour of Miss Rose Snappe, whose marriage to Henry Thaw, of New York, takes place in New York during the latter part of October. The living room was decorated with gladioli and carnations. Mrs. Leon Schechter and Misses Dora Steinman and Claire Herscovitch assisted.

Miss Rose Vineberg, 1026 Dorchester Street West, returned from Europe on the S.S. Doric.

Miss Lillian Marks is back from Toronto.

Miss Estelle Schlenger, of New York, motored into town and is the guest of Miss Reba Glaxier.

Miss Ruth Brotman has returned from a trip to New York, Philadelphia, Atlantic City, Washington and Brotmanville, N.J., where she was visiting relatives.

Mrs. B. Garber, Esplanade Avenue, entertained at a miscellaneous shower, on Sept. 14, in honour of Miss Rose Snappe, a bride of next month. Assisting the hostess in receiving was Mrs. Stattner.

Mr. and Mrs. Nathan Raff and daughter, Leonore, of Patterson, N.J., who motored here, are visiting Mrs.

Raff's sister, Mrs. Samuel Glass, of Esplanade Avenue.

Bertram Joseph, who spent some time in New York, has returned to town and is the guest of his parents, Mr. and Mrs. S. Erlanger, Bloomfield Avenue.

A farewell party was given by Jos. C. Mann and Moe Krasove in honour of Norman Hershorn, winner of the Quebec Conservatorium of Music scholarship, who is leaving, September 17, for Paris, to spend three years studying. The social took place on Saturday evening, September 13th, at the residence of Moe Krasove, 2314 Mance Street.

The Conveners and Assistants of the

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Windsor Hotel, Oct. 28, 29
and 30, 1924

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*Happy and Prosperous
New Year*

in anticipation of their earnest co-operation
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ROBINSON'S CLOTHES LIMITED

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customers their best wishes
for a Happy and Prosperous
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Apartment 6. The apartment was decorated with Japanese orchids. A. S. Kishner, Messrs. Mann and Krasove spoke, and Mr. Hershorn played several numbers, accompanied by Miss B. Hershorn, his cousin. Miss R. Krasove, assisted by Mrs. J. and B. Krasove, poured coffee, and presented the guests with souvenirs. Dancing. The following were present: Norman Hershorn, A. S. Kishner, R. Herman, H. Herscovitch, C. Gillet, N. Cohen, L. Bogo, J. D. Esar, W. Cohen, L. Rapkine, H. Mann, M. Krasove, J. C. Mann, J. Krasove, Misses B. Hershorn, D. Mendelsohn, E. Binman, E. Fortus, B. Ram, A. Ross, A. Malamud, L. Caroline, S. Krasnick, R. Levitzky, J. Krasove, C. Simcovitch, E. Freedman, Mrs. J. Krasove and Mrs. B. Krasove.

Dr. George Stream, who was connected with the Montreal Maternity Hospital, has left for Chicago, to be with Dr. J. B. de Lee at the Lying-in-Hospital.

Mrs. H. G. Gordon, of Toronto, is visiting her mother, Mrs. P. Goldenberg, Sherbrooke Street West. H. G. Gordon, who spent the week-end here, has returned to Toronto.

Mr. and Mrs. Harry Robinson, Margaret and Leon Robinson, Grosvenor Avenue, who spent three months in England, returned on board the S.S. Empress of Scotland, on Sept. 20.

Mr. and Mrs. B. Levitt, Grosvenor Avenue, were "at home" on Sept. 21, afternoon and evening, in honour of the bar-mitzvah of their son, Jacob. The bar-mitzvah read his portion of the law at the Shaar Hashomayim Synagogue on Sept. 20. Assisting in serving were Misses Sarah and Rachel Levitt, Florence and Ethel Hecht, Naomi Cohen, Annie Louis and Naomi and Ruth Miller.

Miss Clara Glassberg, Deacon Road, who visited in Winnipeg, has returned home.

Samuel Weisman entertained in honour of Dr. and Mrs. Emanuel Malamadson, of Philadelphia, at the Mount Royal Hotel. Those in the party included Mrs. Malamadson, the Misses Ruth and Marion Brotman, Dr. Malamadson, Messrs. I. Goldenberg, of New York, and Samuel Weisman.

Fraternity Dance. - Phi Sigma Epsilon Fraternity dinner dance at the Mount Royal Hotel, on Saturday, Sept. 20, had among those present: Mr. and Mrs. P. Abbey, Mr. and Mrs. Abe Asch, Mr. and Mrs. Leon Fischel, Mr. and Mrs. A. N. Friedman, Mr. and Mrs. I. Glickman, Mr. and Mrs. T. Percy Hirsch, Mr. and Mrs. M. A. Jacobs, Mr. and Mrs. H. Kaufman, Misses Kate Wilanski, Evelyn Vineberg, L. Rudolph, Ruth Godine, Emma Ahinovitch, Etta Pinsler, Beatrice Fraid, Isabel Sommer, Dora Kellnor, Ruth Solomon, Gladys Livingstone, and Messrs. Jack Klein, B. Albert, Victor Fischel, N. H. Friedman, Walter Friedman, J. Glickman, W. Heilig, Dr. M. Kaufman, M. A. Marshall, M. Kirsch and H. Fogler, of Toronto.

Mr. and Mrs. Louis Diner (nee Mary Popliger) have returned from their honeymoon.

Mrs. S. Epstein and Miss Goldie Epstein, Stuart Avenue, Ottawa, are travelling in Europe.

Miss Fanny Levikoff, Hutchison, is visiting Miss Sophie Popliger, at Ste. Bazile.

Mrs. J. Rubin, de l'Epee Avenue, entertained at dinner on Sept. 19, in honour of Sam Rubin, whose engagement to Annie Levin was recently announced. Covers were laid for seven.

Mrs. H. Gittleson, Durocher Avenue, entertained at dinner in honour of Miss Sadye Climan and her fiancé, Philip Kaminsky, of Bangor, Me. Covers were laid for eight.

Philip Kaminsky, of Bangor, Me., who was the guest of Mrs. M. Climan, Querbes Avenue, has returned home.

A. J. Freiman, of Ottawa, spent Monday in town, at the Mount Royal Hotel.

Miss Bluma Levin, of Detroit, is visiting Mr. and Mrs. Wm. Levy, Prince Albert Avenue.

Miss Claire Pascal, Hutchison Street, entertained at bridge on Sept. 23.

Mrs. J. Gross, Park Avenue, entertained at bridge on Sept. 18. Cards were played at five tables.

Misses Sophie Slatkoff and Belle Zwibel, who left for New York on Friday, will be away a fortnight.

Mrs. J. C. Sacks, Marlowe Avenue, entertained in honour of Prof. A. A. Rohack, of Harvard University, on Monday.

Mrs. J. Victor, Prudhomme Avenue, entertained informally on Sept. 25.

Miss Betty Silverman, of Quebec, is the guest of Mrs. C. Kandestin, Botrel Avenue.

Louis Wolfe, Marlowe Avenue, has returned from Vancouver.

Mrs. I. Mitnick is spending some time in New York.

Miss Sally Light, of Philadelphia, is the guest of Mrs. Wm. Glazier.

Mr. and Mrs. H. Barskey, Esplanade Avenue, are spending a week in New York.

Mr. and Mrs. Samuel Greenberg, 74a Ste. Famille Street, are moving to 208 Bernard Avenue, on October 1st.

Mrs. J. Lewinson, Grosvenor Avenue, is visiting Mrs. Louise Lewinson, of New York.

Mrs. A. J. Shalinsky, Sherbrooke Street West, entertained at bridge on Sept. 23.

Boris Levitsky has returned from Wilkesbarre, where he was the guest of his brother, Dr. Louis Levitsky.

Mrs. S. A. Mendelsohn, Grosvenor Avenue, has returned from Ste. Hilaire.

J. Levy, Elm Avenue, who sailed from England, will remain away a few months.

Lucien Levitsky, attends the National Farm School at Bucks County, Pa., is home for the holidays.

The Young People's Assembly of the New Adath Jeshurun Synagogue is holding a supper dance at the Venetian Gardens, on Sunday, October 26. Assisting the convener, Miss Leah Levitsky, in the sale of tickets are Misses Freda Rudner, Shirley Rosenstein and Fanny Novek, and Messrs. Lustgarten, Boris Levitsky, Dr. Felix Bernstein and Dr. Ben Bernfeld.

Mr. and Mrs. Samuel Litwin, 1821 Esplanade Avenue, were at home on Sept. 21, in honour of the bar-mitzvah of their son, Hyman, who read the Maftir at the Afath Jeshurun Synagogue on Sept. 20. Mrs. Litwin received 150 guests. Dinner was served. Rabbi Berger spoke. The bar-mitzvah spoke in Hebrew and English. Jos. A. Dobrofsky was toast master.

Mrs. Cass and children, Morrie and Mattie, motored to their home in New York, accompanied by Miss Milly Isenberg, Park Avenue, formerly of Liverpool, England, who will spend some time with relatives in Sommerville, Pa.

I. Goldenberg and J. Rabin, of New York, are visiting their aunt and uncle, Mr. and Mrs. Nathan Brotman.

Mrs. Chas. Horwitz and children, Mount Royal Avenue, who spent three

weeks in Ottawa, the guests of Mrs. Max Horwitz, have returned home.

Mrs. W. W. Riser and family, who summered at Woodlands, have returned to town and are living on Joyce Avenue, Outremont.

Mr. and Mrs. Israel Goldwater and family, Mance Street, who summered at Bellevue, have returned to town.

Mrs. B. Levitt and daughters, Lena and Pauline, 15a Marlowe Avenue, are home from Morin Heights.

Mrs. M. Reigler and family, St. Denis Street, have returned from St. Margarets.

Dr. and Mrs. Emanuel Malamadson, of Philadelphia, are guests at the Windsor Hotel.

John Levy, who spent a year at Columbia University, has returned to town to visit his parents.

Mr. and Mrs. Sigmund Walfish (nee Miss Leah Borts), who spent their honeymoon in New York, Baltimore, Philadelphia and Washington, have returned to town.

Mrs. Louis Saxe entertained at a personal shower on September 14 at 2112 Clarke Street, in honour of Miss Anna Klein. About fifty guests were present. Assisting were Misses Sarah Seidman and Celia Simkovitch.

Mrs. A. Miller, 1669 Esplanade Avenue, entertained forty guests at a linen shower on August 14, in honour of Miss Leah Borts, whose marriage to Sigmund Walfish took place this month. Assisting were Mrs. A. Myerson, Mrs. A. Walfish and Miss Helen Walfish.

Mrs. L. Borts, 662 Drolet Street, entertained forty guests at a personal shower on August 27 in honour of Miss Leah Borts.

Mrs. S. L. Fine, 2289a St. Urbain Street, entertained at a linen shower on September 21, in honour of Miss Rose Fine, whose marriage will take place in November. About fifty guests were present. Assisting were Mrs. L. Marcus, Mrs. W. Fine, Mrs. J. Wiseman and Miss Anna Fine.

ENGAGEMENTS

Mr. and Mrs. S. Shenker announce the engagement of their daughter, Babs, to Dr. E. A. Blumenfeld, son of Mr. and Mrs. M. Blumenfeld, both of Montreal.

Mr. and Mrs. A. Berk announce the engagement of their daughter, Rose, to Abe Marks, of Montreal.

The engagement is announced of Annie Levin, daughter of Mr. and Mrs. S. Levin, 639 Clarke Street, to Sam Rubin, formerly of Winnipeg, now of Montreal. Wedding at the Bnai Jacob Synagogue on December 14.

Mr. and Mrs. S. Zetovitch announce the engagement of their daughter, Annie, to Myer Horovitch.

APPROACHING MARRIAGES

Miss Rose Snappe, whose marriage to Henry Thaw, of New York, will take place during the latter part of October, left for New York on Saturday.

The marriage of Miss Rose Fine, daughter of Mr. and Mrs. P. Fine, 2036 Mance Street, and I. N. Knight, will be solemnized at the Bnai Jacob Synagogue on November 11.

MARRIAGES Azoulay-Klein

The marriage of Anna, daughter of Mr. and Mrs. A. Klein, to Dr. Leon Azoulay, of Winnipeg, was solemnized on September 18 at the Bnai Jacob Synagogue, with Rabbi Abramowitz officiating. The bride, who was given away by her father, wore a French imported gown of white canton, trimmed with crystal beads, and with court train of shirred white georgette. She carried Madonna lilies with shower of lilies-of-the-valley. Her veil of net was arranged

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with clusters of orange blossoms. She was attended by Mrs. Celia Simkovich, maid of honour, in canary georgette, with ostrich tips of the same shade, and carrying Columbia roses; and three bridesmaids, Miss Jennie Cohen, in silver grey beaded georgette; Mollie London, in Nile green taffeta with silver lace; and Jean Cohen, coral taffeta in Victorian fashion, with gold lace. They wore headdresses of tulle and carried Ophelia roses. Isadore Klein was best man, and the groomsmen were Morris B. Signer, Chas. Herscovitch and Louis Rohrluck. The gifts to the bridesmaids were coloured bangles incased in silver; to the maid of honour, a sterling bar pin; best man, gold cuff links; groomsmen, sterling pen knives. The mother of the bride, Mrs. A. Klein, was gowned in black georgette, trimmed with steel beads, and wore a corsage of beauties. The flower girl, Sara Mashioff, in a frock of pink georgette with baby blue ribbons, carried a basket of flowers. Lily Rosenstein, the train bearer, wore a frock of maize georgette. The page, Isadore Machioff, wore a black satin Fauntelroy suit. The out-of-town guests included W. O. Werry, Mr. and Mrs. C. Winter, and Mr. and Mrs. Friedman, of Shawinigan Falls. Dinner was served to the guests, who numbered about 350. Dr. and Mrs. Leon Azoulay, who visited Quebec and sailed up the Saguenay, will spend several weeks in New York, before leaving for Winnipeg to live.

Walfish—Borts

The marriage of Leah, daughter of Mr. B. Borts, to Sigmund Walfish, son of Mr. and Mrs. M. Walfish, was solemnized at the Bnai Jacob Synagogue on September 7, with Rabbi Cotler officiating, assisted by the choir of the Synagogue. The bride, who was given away by her father, wore a gown of white crepe, heavily beaded. Her veil of silk net was arranged with coronet of pearls and rhinestones, and she carried a bouquet of Ophelia roses and babies' breath, with shower of lilies-of-the-valley. Miss Helen Walfish, the maid of honour, wore a beaded gown of heliotrope georgette with bouquet of mauve roses. The bridesmaids, Misses Claire Wolfe, in Nile green beaded georgette; Bessie Borts, in canary georgette; Bessie Rohrluck, Nile georgette; Anna Sealet, in orange georgette; and Ray Katz, in green crepe Elizabeth, wore sequin head-bands, and carried bouquets of sweetheart roses. The best man was Gustave Walfish and the groomsmen were Morris Borts, Joe Sickler, Mike Rohrluck, Nathan Walfish and Sam Rubin. Thelma Myerson, the little flower girl, wore a ruffled frock of white georgette. Grace Miller, in a canary georgette dress, trimmed with fur, was train bearer. Melvin Miller, the page, wore a satin and velvet Fauntelroy suit. Mrs. M. Walfish, the groom's mother, wore a black beaded georgette dress, with corsage of beauties. Mrs. A. Miller wore a black imported model of brocade, and Mrs. A. Walfish wore a canary georgette gown, trimmed with ostrich tips. Dinner was served for 350 guests. Mr. and Mrs. Sigmund Walfish, who are spending their honeymoon in New York, Baltimore, Philadelphia and Washington, will live in Montreal.

BIRTHS

To Mr. and Mrs. Jack Wolfe (nee Rose Segal), 1780 Clarke Street, a daughter.

To Mr. and Mrs. Sam Rubin (nee Clara Vogel, of Montreal), of Detroit, a daughter, on September 15.

IN MEMORIAM

In memory of the late Dr. Abraham Goltman, R.L.C.P., Edinburgh, Scotland, who died September 16, 1916. Inserted by his sister, Rebecca.

OBITUARY

At 1170 Lajoie Avenue, September 10, 1924, Annie Sharkofski, wife of Jacob Sharkofski, and mother of Maurice Saunders, Trenton, N.J.; Benjamin Saunders, Mrs. M. A. Silverman, Mrs. L. B. Levine, Toronto; Mrs. Harry Silverman and Mrs. L. D. Satim.

The death of John Meritt, father of Rabbi Max John Meritt, of Montreal, took place in Omaha, Nebraska, on September 16. He died at the age of 92, one of Omaha's pioneers, and a charter member of the Reform Temple of that city.

TO STUDY IN PARIS

Miss Lily Freiman, 85 Milton Street, a young Montreal artist, is leaving shortly for Paris, where she will continue her studies. Miss Freiman, who is a niece of A. J. Freiman, of Ottawa, won a number of prizes at the Monument National, The Montreal Art Gallery and the Fine Arts School.

ACCEPTS POST AT SANATORIUM

Miss Rose Magid, of Montreal, who graduated with distinction from the Nurses' Training School, Lebanon Hospital, Bronx, New York, and who was awarded a number of medals for her post graduate work there, is now nurse-in-charge at the Mount Sinai Sanatorium, Ste. Agathe. Miss Magid left to commence her duties last Saturday.

'CELLIST TO GIVE CONCERT

Brahm Sand, the fourteen-year-old pupil of J. B. Dubois, who has lately studied further with Boris Hambourg in Toronto, is to give a cello recital at the Windsor Hall in the last week of November. He was heard and highly praised by Casals, when he was here last year and the Toronto papers commended his playing at a concert there in May.

MACCABEAN ZIONISTS

The third annual dance of the Maccabean Zionists will take place in Stanley Hall, on Tuesday, September 30. Proceeds to go towards the Jewish National Fund. H. Block, East 8828w, and I. Caplan, East 3993w, are in charge of the ticket sale. Tickets are one dollar each. The Maccabean Zionists have pledged themselves to plant a grove of 1,000 trees in Palestine, in honour of the memory of their late member, A. N. Knight. A cheque for \$200 was recently given to the treasurer of the Zionist office, and it is expected that another cheque will shortly be contributed for this purpose. A meeting was held at Zionist Headquarters on September 23, at which the dance committee reported.

BARON DE HIRSCH BOOK CLUB

The Baron de Hirsch Book Club lecturers will be: Dr. Allan P. Shatford, on "Sea Books"; Prof. Wm. E. Carless, of McGill University, on "Geoffrey Chaucer"; Prof. Ira A. Mackay, on "Some Recent Tendencies in Philosophy"; Honourable Justice R. A. Green-shields, on "What Mohammed Owes to the Jews." Prospective members communicate with Harry Block, East 8828w, chairman of the membership committee. Book Fair soon.

MONTEFIORE YOUNG PEOPLE'S AUXILIARY

Montefiore Young People's Auxiliary met at the "Home," on Sunday, September 14. The president, J. Beinhaker, occupied the chair. In the future very little business will be discussed at the regular meetings and more attention will be given to good speakers and social affairs. Sydney Guilaroff played the piano. Dancing.

YOUNG HEBREW MALBUSH ARUNIM

Young Hebrew Malbush Arunim tag day, September 15, to raise funds for necessities for the poor, had as helpers: Misses Bella Pomerance, B. Toplitaky, Mrs. Levy, Mrs. Finklestein, Mrs. Wolf, Misses Mina Schiff, L. Unger, Brown, Millman, L. Clark, G. Becker, E. Gross, F. Krakower, E. Wasserman, S. Katz, Mrs. Sazant, J. Lecker, R. Mininsky, R. Winter, A. Vatch, E. Ditzkovich, Mrs. Schneider, Misses Fiennebaum, Goodman, S. Katz, Kamansky, Axelrod, M. Sherman, F. Smith, F. Brifman, S.

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for 1,000 new pupils for the schools of the United Talmud Torah and Yeshiva.

Jews of Montreal, become canvassers. Canvass yourselves and your friends. Send your children to one of the nine schools of the United Talmud Torahs. Your children must learn the Torah.

Further information from Secretary, R. Jacobson, 412 Henri Julien Ave., East 8331

The winning ticket for the Studebaker Car, 1924 Model, which is being raffled in aid of the United Talmud Torahs, will be drawn at the Bnai Jacob Synagogue on Oct. 15. Tickets are still being sold. Yours may be the winning number.

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MACCABAEAN ZIONISTS

Third Annual Dance

Tuesday, September 30th, 8.30 p.m.

STANLEY HALL - 92 Stanley Street

Proceeds for the Jewish National Fund

**YOUNG PEOPLE'S
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of the
New Adath Jeshurun
*extends New Year Greetings
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Clark, Misses Weiskof, Miller, Sofnar, L. Perlman, A. Schultz, S. Katz, Kositsky, S. Grover, A. Goldberg, Nadler, Cantor, Fanny Jacobson, Annie Barash, Nellie Rothman, and Sarah Wise.

SHOWER IN AID OF SPANISH AND PORTUGUESE BAZAAR

Mrs. Ben Friedman and Mrs. I. A. Kaufmann, convenors of the stocking and glove booth of the Spanish and Portuguese Bazaar entertained at a shower on September 17 in aid of their booth. Assisting the hostesses were: Misses Gertrude Greenblatt, Lillie Roth, Zelda Wener, Evelyn Berlind and Edith Kaufmann. Among those who contributed to the shower were: Mesdames Albert Wener, Nathan Glickman, Barnett Aron, Max Friedman, Chas. A. Jacobs, Leo Bramson, M. Bramson, H. H. Livingston, Manuel Levitt, E. Epstein, M. Zelicovici, A. Goltman, Misses Annie Kirschberg, Reba Goltman, Louise de Sola, S. Hirsch, Essie Hirsch, Violet Ettenberg, Mesdames A. Jacobs, Jos. A. Dobrofsky, A. Rudolph, B. J. Hayes, H. M. Sourkes, S. Blumenthal, A. Blumenthal, Joe Kellert, Isaac Kirschberg, S. Fisher, J. A. Cohen, A. B. Ilievitz, V. S. Hart, Philip Levy, Sam Hart, H. Schliefer, A. Ettenberg, Harry Cohen, W. S. Montefiore, Fannie S. Zeaver, S. Kahn, Martin Wolff, Jos. Corcos, M. Rabinovitch, Geo. Rabinovitch, M. B. Simand, A. Kramer, M. Cahal, M. Rosenberg, L. Levitan, A. Poyanner, M. H. Cohen, D. Tannenbaum, H. Pickleman, M. Feldman, I. S. Goldenstein, P. H. Gross, M. Asch, I. de la Penha, S. G. Tritt, Chas. Rothschild, H. Erdrich, L. Rivenovitch, T. Caplan, L. Adelstein, L. Silverman, M. Wiseman, J. L. Greenspon, Isaac Rose, Kirschberg, Z. Fineberg, A. Levin, M. Morris, I. Bald, S. Rasminsky, S. Leopold, F. Leopold, M. Leopold, M. Fineberg, J. Boulkind, J. N. Neumann, A. Brantman and Leon Goldman. The committee of the Bazaar met at the home of Capt. Sebag-Montefiore, Western Avenue, on Tuesday, September 23.

SHAAR HASHOMAYIM SYNAGOGUE

Rabbi Abramowitz' sermon topics for the holidays: First day, Rosh Hashonah, "An Understanding Heart"; second day, Rosh Hashonah, "Children of Promise."

FORTUNE-TELLING BOOTH AT SPANISH AND PORTUGUESE BAZAAR

Mrs. D. Davis, Winchester Avenue, will be in charge of the fortune-telling booth at the Spanish and Portuguese Bazaar, at the Windsor Hotel next month. Mrs. Davis will be assisted by Mrs. P. Goldenberg and a number of girls.

OPENING MEETING OF SISTER- HOOD OF SPANISH AND PORTUGUESE SYNAGOGUE

The opening meeting of the Spanish and Portuguese Synagogue took place in the Synagogue Chambers, on Stanley Street, on Thursday, September 18, with Mrs. Martin Wolff, the president, in the chair. The bazaar committee reported. An expression of sympathy will be sent to the family of the late Mrs. Solomon Schechter, who died recently in New York. She was the founder of the Women's League of United Synagogues, with which the Sisterhood of the Spanish and Portuguese Synagogue is affiliated.

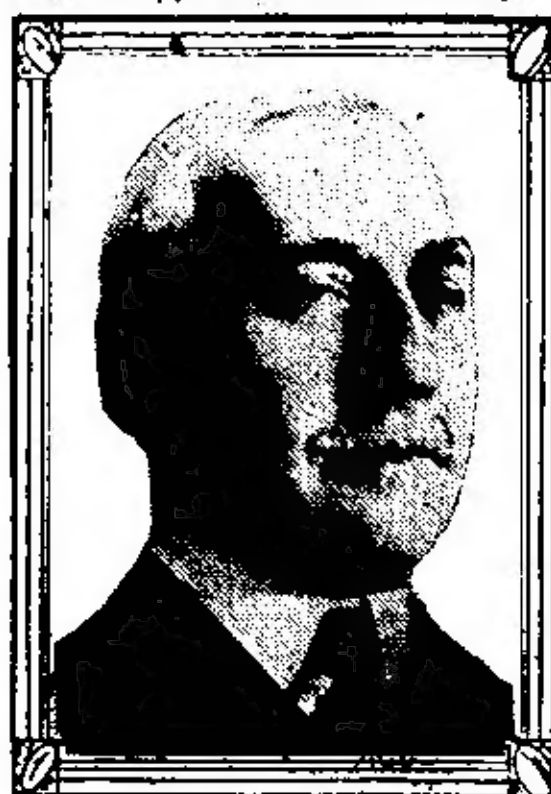
NEW ADATH JESHURUN YOUNG PEOPLE'S LEAGUE

The members of the Young People's League of the New Adath Jeshurun Synagogue are giving a supper-dance at the Venetian Gardens on Sunday, October 25. Tickets from Miss Leah Levitsky, convener, or from any of her assistants.

MONTEFIORE CLUB

The annual meeting of the Montefiore Club took place at the Club-House on Guy Street on Thursday, September 18. Michael Hirsch was re-elected president for the ninth successive term. Nathan Gordon is vice-president, D. Kirsch, treasurer, and J. B. Saxe,

honorary secretary. A committee of nine was appointed for membership.



Michael Hirsch
Re-elected President of the Montefiore Club

AUSTRALIAN PRIMA DONNA HERE

Myndelle Isaacs, accompanied by her sister, Miss Annie Isaacs, has arrived from Melbourne, Australia, and is the guest of her cousins Mr. and Mrs. Eugene Guilaroff, Hutchison Street.

DAUGHTERS OF ISRAEL

The Daughters of Israel Society held their opening meeting at the home of Mrs. P. Braunstein, Park Avenue. The hostess donated a ruby-studded necklace which was raffled, netting \$102. Donations and fees summed up to \$48. Tea was served to fifty members. Those who assisted were: Mrs. C. Maritzer, Mrs. O. Lecker and Mrs. S. Cooperstone. Next meeting at the home of Mrs. M. Cohen, Jeanne Mance Street.

SCHOOL INQUIRY SESSION

Sir Lomer Gouin has been named chairman of the commission appointed by the Provincial Government to inquire into the educational problem on the Island of Montreal. The appointment was made at a meeting with the Hon. L. A. Taschereau, Prime Minister of the Province.

It was decided to hold the first public session on Tuesday, September 30, at 8 p.m. when the commission will be ready to hear all desiring to appear before it.



Dr. S. S. Wittenberg

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Dr. M. J. Rafalovitch

Dr. M. J. Rafalovitch, and Dr. S. S. Wittenberg, who graduated from the Montreal High School and later McGill University, Faculty of Medicine, sailed for Europe on the "Carmania" on September 18. They will take up post-graduate work in Europe, spending three years in Vienna, Bordeaux, Breslau, London and Edinburgh.

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MONTREAL YOUNG JUDAEA

The Montreal leaders' training group met for the first time this season at Zionist Headquarters on Tuesday, September 23. A series of lectures has been arranged for each Tuesday evening at 8 p.m. Louis Fitch will deliver three talks on "Growth of Nationalism"; Rabbi Julius Berger, three on "A Bird's Eye View of Jewish History"; and Samuel J. Rodman, the director of Young Judaea of Canada, will talk on "Club Leadership." Those applying for club leadership eligible for membership in this leaders' training group, communicate with S. J. Rodman.

The members of Montreal Young Judaea are building a large Succoth on the grounds of the Montefiore Orphans' Home, on Mance Street. Parents and friends invited. Sam Chait, the president of local Young Judaeans, is in charge.

TEMPLE PLAYERS

The Temple Players met at Temple Emanu-El on Sunday, September 21, to re-organize for the season. Jack Klein presided. The musical comedy "Take It from Me" was presented for discussion. Among those present were: Bertha Neumann, Muriel Glickman, Harold Fischel, Victor Fischel, Nat Hoffman and Joe Glickman.

MUSICAL AND DRAMATIC CLUB

The opening meeting of the Musical and Dramatic Club will be held shortly after the holidays.

PERETZ SCHULE

The pupils of the Mittelschule and the members of the Peretz Clubs held a book shower on the grounds of the Peretz Schule on September 13. About seventy-five books were donated, as well as a sum of \$50 for more books. Miss J. Borpdensky presided. The pupils of the Mittelschule presented a sketch, Miss

L. Perlman recited, and Ella Strulovitch, of the first class, sang a folk-song.

A rally meeting of the finance committee was held in the Windsor Hotel on September 23 about the raffle.

JEWISH PEOPLE'S LIBRARY

The annual meeting of the Jewish People's Library took place on September 21. H. M. Caiserman presided. Rabbi Zlotnick spoke on the peculiarities of the Jewish language. Reports. A committee of thirty-seven was chosen to take charge of library activities.

A dance September 30.

BNAI BRITH CAMP

For the fourth successive summer members and friends of Mount Royal Lodge No. 729, Bnai Brith, conducted a camp where underprivileged boys between the ages of eight and fourteen were given a two weeks' holiday in the heart of the Laurentian Mountains.

One hundred and sixty-five boys taken from the city were selected by the Federation of Jewish Philanthropies.

Before coming to camp every boy underwent a medical examination and his record was sent to the medical councillor. They were assembled at the Baron de Hirsch Institute and placed in charge of two camp councillors. A large sight-seeing bus provided by the Bramson's Yellow Cab Co. brought the boys to the Place Viger Station.

This summer the camp was located at Prefontaine, one station before Ste. Agathe, situated about eleven hundred feet above sea level.

The camp consisted of eight tents; a kitchen, an open air dining room, and an underground storehouse for cold storage purposes, were among the structures erected. Playing fields were built. There was every kind of athletic equipment, games of checkers and dominoes, story-books and a gramophone. The boys were under the charge of four councillors.

Each boy was given a towel and soap, a bathing suit, and a tooth brush and tooth paste. In many cases it was found necessary to provide them with clothes as well.

The efforts of the councillors were concentrated on keeping the boys occupied every hour of the day. Rising at seven, a morning dip was taken, followed by prayers and then breakfast. Games and swimming kept everybody busy until dinner. A short rest after dinner was followed by more games and swimming. During the afternoon milk and bread and jam was served. The evenings were spent in games of various kinds, including checkers and dominoes, in story telling, in sing song and camp fires. At nine o'clock all lights were out.

Facilities were available for all kinds of athletic games, including football, baseball and volleyball, boxing and wrestling, as well as for field and track events. Competitions and tournaments were held, suitable prizes being awarded. Games with baseball teams representing the surrounding villages were particularly popular. The camp was represented by a strong team, and went through the summer without sustaining a single defeat. Short hikes, whole day hikes, berry picking and mountain climbing expeditions provided novelty.

There was not a boy that did not gain physically. Increases in weight ranging up to eleven pounds gained in two weeks were recorded, the average gain being between five and six pounds.

A distinctly Jewish atmosphere pervaded the camp. Morning and evening prayers were said, as well as prayer and grace before and after each meal. Regular Saturday morning services were held, and the sabbatical character of the day was scrupulously observed. Talks on Jewish history and Jewish heroic historical figures were given. Stories of Jewish life were told and Jewish folk-songs at sing-songs and camp fires were not uncommon.

A considerable measure of self government was introduced, the duties which camping involves requiring some degree of executive ability. But it remained to the camp-fire concerts to discover

Continued on page 47

Mrs. David
Dunkelman

President Toronto
Hadassah Council

Mrs.
A. J. Freiman

President National
Hadassah Council

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*Season's
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*A
Happy and Prosperous
New Year*

Greetings

Continued from page 39

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. E. Wisenthal
449 Elm Ave.
Westmount, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. I. Segal
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Extend to all their friends and relatives
their best wishes with the compliments
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Read the "Jewish Review"



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Season's Greetings

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A BRIGHT AND PROSPEROUS NEW YEAR

Wishing You a Happy and Prosperous New Year

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Mr. and Mrs. M. Max and family
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Extend to all their friends and relatives
their best wishes with the compliments
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5685 A HAPPY NEW YEAR 1924
Mr. Jacob Tannenbaum
and family
2057 West Twenty-Ninth St.
Los Angeles, Cal.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Noah J. Begun
1035 St. Viateur Ave.
Fairmount, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5685 A HAPPY NEW YEAR 1924
Dr. and Mrs. Leon Azoulay
Winnipeg, Man.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

ROYAL ALEXANDRA

Glowing reports carried home by the
hundreds of thousands of out-of-town
visitors who saw the New York Winter
Garden's annual revue, "The Passing
Show," during its long run in New
York and Chicago, has spread to all
parts of the country and insures capacity



Margaret Breen

audiences in every city it is presented.
The production, which is the most
expensive and spectacular affair in
America at the present time, will be
given here in its entirety, exactly as
presented at the Winter Garden—the
complete original production, down to
the very last spangle, will be brought to
the Royal Alexandra Theatre week of
October 6.

Advance reports say that this new
"Passing Show" is truly a beautiful
spectacle, spirited, full of action, and is
a laughing show, too, for there are many
comedy scenes with bright lines galore.
The Winter Garden has made a specialty
of beautiful girls who can sing and
dance, but the present collection is said
to be beyond anything seen in a musical
extravaganza anywhere.

The costuming is magnificent. The
Messrs. Shubert have brought together
an exceptionally capable company
which is headed by Georgie Price,
Margaret Breen and Roy Cummings
supported by Wm. Philbrick, Vera
Ross, Perry Askam, Jean Moore, Wm.
Pringle, Louise Blakeley, James Hamil-
ton, Ann Loewenworth, Edgar Atchison
Ely, Billie Shaw, Jack Hall, Bob Gilbert,
Jack Rice, Francis Mahoney, David
Breen, Frank Breen, and an Aurora
Borealis of bewildering beauties. The
Living Chandelier and the Castle
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of Ottawa, who was called to the
bar at Osgoode Hall, Toronto, on
September 11th, 1924. Mr. Doctor
will practice his profession in
Ottawa and will be associated with
the legal firm of Gauvreau, Burns
& Doctor.

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Montreal

Continued from page 45

what in many cases is real talent. Beside songs in chorus, the programme of the camp-fire concert consisted of recitations, stories, songs by individuals and groups, playlets, jokes and anecdotes, practically all of which were carried out by the boys themselves.

The boys whose cases are just as deserving, who did not get a holiday, still outnumber those that did. Each summer has witnessed the extension of the scope of Bnai Brith activities, and the progressive increase in the number of boys handled.

Camp committee was as follows: Horace R. Cohen, chairman; S. Hoppmeyer, vice-chairman; Frank E. Bender, treasurer; Ed. Barkoff, commissariat; Irving Gerdy, dietitian. General committee: L. Faber, A. Raginsky, P. Myerovitch, D. Shvemar, H. Benjamin, J. Shapiro, Herbi. Vineberg, L. Coviensky.

UNITED TALMUD TORAHS

The Studebaker car, which is being raffled in aid of the Talmud Torahs, will be drawn for on October 15 at the Bnai Jacob Synagogue, under the supervision of Ald. L. Rubinstein. Assisting with the raffle tickets were: Messrs. Samuel Wener, Louis Solomon, A. Z. Cohen, Lionel Coviensky, J. Latt, B. Weiner, N. Sloves, M. Tannenbaum, H. Levy, Arthur Levin, B. Levitt, A. H. Rubin, J. Gold, J. Chananie, I. Levine, D. Myerson, E. Cohen, F. Richler, O. Cohen, A. I. Cohen, B. Machlovitch, L. Yelin, R. Epstein, H. Lande, H. Cohen and M. Flanders.

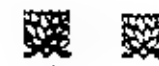


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HAMILTON SECTION

RABBI FREUND COMES HERE

Rev. Isen L. Freund will be the new rabbi at Anshe Sholem Synagogue. He arrived in this city yesterday and is staying at the Royal Connaught Hotel.

Rabbi Freund was formerly of Pensacola, Fla., and later of Menro, La.

A graduate of the Hebrew Union College, Cincinnati, O., where he received his rabbinical degree, he also is a B.A. of the University of Cincinnati, and has been taking a post-graduate course at the University of Chicago.

Part of his religious education was received at the divinity school of that University.

His work will stress the organization and reorganization of Anshe Sholem Synagogue, with special work to reach the young people.

In Pensacola he joined the Kiwanis Club and had charge of that body's department of social service for underprivileged children. He was connected with the Red Cross.

Rabbi Freund is an active Mason, a member of Eschmola Lodge, A.F., and A.M., Florida, and of the Scottish Rite body of Shreveport, La., where he progressed to the Consistory degrees.

CORNWALL

On Mrs. S. W. Jacob's departure for Montreal the ladies of the Hebrew congregation gave a surprise party at her home on Thursday evening, August 28,

and presented her with a silver tea service and tray. The presentation was made by Mrs. N. Phillips and Mrs. Julius Miller spoke.

ST. CATHARINES

TWO CORNER STONES FOR JEWISH SYNAGOGUE ON CHURCH STREET

The two corner stones of the new Hebrew Synagogue at Church and Calvin Streets were laid before a large crowd, comprising Jew and Gentile. In the laying of the stones an old Jewish custom was revived, that of selling the honour of laying the stones to the highest bidders. A. Newman and J. Levin secured the honour, for which they bid the sum of \$650 in the names of their wives. The stone at the east end of the building was secured by R. J. Hoffman at \$500. Both were presented with silver trowels, donated by Williams' jewelry store. The bidding was in charge of William Stein.

R. J. Hoffman presided as chairman. Rabbi Brickner, of Toronto, presided as director of ceremonies. Rabbi Lavine, of Hamilton, read a psalm in Hebrew. Rabbi Brickner read the prayer of Solomon when the temple of Mount Zion was completed. Other speakers were Mayor Jacob Smith, J. D. Chaplin, M.P., E. C. Graves, M.P.P., and Magistrate J. H. Campbell.

BRANTFORD

The Brantford Hebrew Social Club, at their semi-annual election, chose David Noble, president; Miss Anne Stemmeroff, secretary and treasurer; executive officers, Miss R. Bomberg, S. Pearlman and Max Noble. Arrangements were made for a bowling team and a play.

Mrs. Bomberg has returned home after spending several weeks at Lackawanna, N.Y.

Harry Arnoff, Fenning Street, Toronto, has returned home after spending two weeks in Brantford, Ont.

Mrs. R. Stoller and daughters, Misses Lilly and Sarah Stoller, George Street, are spending the week-end at the home of Mr. and Mrs. Julius Cohen, Dundas, Ontario.

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Miss Eva Lurinfeld, teacher in Toronto, was a week-end visitor at her parental home, Colborne Street.

A corn roast and barn dance were held at the home of Misses Anne and Bessie Stemeroff, Terrace Hill, where all the Brantford young folks gathered. David Noble, Harry Arnoff and Abe Pless entertained.

PETERBOROUGH

The Peterborough Hadassah Chapter met September 14 at the home of Mrs. L. Florence. Proceeds of a picnic held was sent for the Herzl Forest. A box of hospital supplies, secured at a shower, was sent for the Palestine Hospital. Mrs. L. Florence served refreshments, assisted by Mrs. Black and her mother, Mrs. D. Florence.

"WHAT OF THE NIGHT?"

By JESSIE E. SAMPTER

Rehoboth, Palestine, July 8, 1924.

The secret is out, so I may as well tell on myself. I let it out by inviting one of the other watchmen (*shomerim*) to come on my front porch and share coffee and cakes with us. That was at two o'clock this morning.

How well I remember that night, a couple of months ago, when just as I was about to turn out my lamp and turn into bed, at ten-thirty o'clock, there came a knock at my door and there stood a young man with a gun slung over his shoulder.

"Your barn door is open," he said in Hebrew, "no doubt you forgot to lock it."

Little did I think, as I blessed him for sweet security, that I myself should be prowling at night, from door to door, in the darkness of my neighbors' backyards. When from my bed I heard the shrill whistle in our village streets at night and an answering whistle afar, like watchdogs baying to each other, when occasionally I heard the report of a gun near by or far off, little did I think—

The night watch in Rehoboth is divided among five men, a permanent head watchman and four farmers or other villagers who take turns, the turn of each coming about once a month. The village streets form what is practically an oblong, with a few houses running beyond each line, and a watchman is assigned to every side of the oblong. At eight-thirty the village bell in the market-place peals for the watchmen to come on duty, and that is also the signal for all the Arabs except the few who sleep in the village to go home to their own. In normal times, the guard is chiefly against chicken or cattle thieves.

I went by invitation. One of the watchmen of last night promised to whistle for me about midnight and take me on a round with him. The July

moon was a third grown and set at ten o'clock, leaving the sky luminous with regret. By pre-arrangement, I dressed in knickerbockers and a boy's shirt—I chose the disguise as well for secrecy as for comfort—and I pretended to nap in my dark room till the whistle at my door roused me out. Then a quick word of recognition, a match struck, and in a moment I was beside him in the dark street—road, I should say, a sandy road with deep trenches and unexpected hollows and hills. But I know this trench by heart, I could walk there in my sleep, and, besides, though the moon set two hours ago there's a brightness in the sky, a trailing glory. We stride along leisurely and silently, he with his gun and I with my cane. Then we come to his own house, near the beginning of his backyard beat, and we sit down to rest for a few moments on the porch, to smoke a cigarette before starting. From the house floats a faint snore.

Was that a jackal trotting across? He has sneaked in from the vineyards to inspect the village. Hoot of an owl, weird and high-pitched and terrible as a soul in agony! And now silence again, a silence one can touch. No, not an instant's silence. Continuously throbs the tick of a cricket, the viol of a locust repeats its monotonous note. Far off, a rooster wakes to crow. Distant dogs bark.

Not silence and not darkness. How far to the southwest is Jupiter now, with the scorpion trailing after him! And in the southeast, Mars, the war star, red, unblinking eye! The sky is cloudless, but the milky way is a nebulous cloud of white fire; and the sky is sprinkled so thick with stars—"like the sands of the sea"—one grows dizzy, faint from their beauty. The trees crouch darkly and the little white houses seem to be praying. No breeze stirs, yet the air is pleasant; fragrances wander wonderfully, rich with resin or sweet with flowers. The night lives. It teems with life, with promise, with growing, impregnated things. Dark promise, dark fulfillment.

"Swiftly walk over the western wave, Spirit of night!

Out of the misty eastern cave
Where all the long and lone daylight,
Thou wovest dreams of joy and fear
That make thee terrible and dear—
Swift be thy flight!"

All my life, it seems, I have known Shelley's invocation to night by heart; but I never understood it until I lived in Palestine, and then I knew he had written it in Italy. The long fierce day indoors one exists quietly and coolly. But one lives at night. All day I long for the night and all month for the moon.

Now let's go on the beat. We have rested long enough. Though my watchman would like to sleep, I, who have just started out, am wide awake and keen. Down the hill and into the backyard of a well-known neighbour. This is new ground. Trees darken it; I stumble and fumble. Like thieves we prowl, looking

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for thieves. Every window is dark, every barn door safely locked. My pal tries them and then slips into the next yard through a back way. Oh, to be worthy of my knickerbockers! But I don't know my way here and there's a clutter. I catch my shoelace in the barb of a barbed wire and I have to be extricated. But there is no adventure. How safe and friendly is the night! The night breeze awakens; like a live creature, with its cool breath it fans our faces and bodies. In some windows there are lights, night-lights, not reading lamps! Sleeping by light. How strange, when the darkness is so sweet. This fear of darkness seems to me like the fear of death.

Far off a shrill whistle. My pal puts his whistle to his lips and shrills an answer close to my ear. Night birds calling to each other.

We come out from a backyard towards the market-place.

"There's a light there," says my pal, quickening his pace.

But no, there's no light. It was only the brightness of the starry sky coming to greet us as we emerged from among trees and walls.

In the market-place we meet the chief watchman. I stand discreetly aside while my watchman reports "what of the night," some trifling irregularity, a barn door left open which its owner did not care to close.

Then into more yards, far back from the street. Under a long alley of cypress trees, through a black copse. A thorny meadow where I scratch my legs. A dim view of patched hillside reaching to the vineyards. Racks with tobacco hung up to dry, like smoked fish, and smelling as tobacco should. In the daytime one does not notice the smell. Barn doors are locked. And here, just when my pal has stridden on ahead, a huge black and white object crouching on the ground. Why, it's a cow!

"Her owner lets her sleep out. He's not afraid of thieves," explains my pal.

Sweet smell of cattle from behind the hedge, as we grope back to the road; good smell of milk still in the teats. And now the bit of road right by my house that I know by heart. Do you call this adventure—not a shot, not even the shadow of a thief?

My pal gives a sharp whistle to announce the end of his beat. And the answer comes back, not far off. So that is how I spoil my secret, for we had some coffee waiting and it seemed a shame not to share it.

THE GROWTH OF FEDERATION IN TORONTO

Joseph A. Woolf, executive director, says that Federation must be more representative of Toronto than it is. Instead of only seventeen hundred members, it should have three thousand members. Instead of only \$70,000 in subscriptions, Federation should have \$150,000.

Toronto communal leaders think that the community is undergoing a decided change in its attitude toward Federation, after six years of reluctance and hesitation. There are important elements still

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indifferent toward Federation and institutions and organizations still unaffiliated.

The danger point is past, however, of Federation having to resort to last-minute appeals to save its existence, or to look to theatre parties and bazaars for the required funds.

The real development of Federation is at hand. The number of small campaigns for all sorts of institutions and causes has been materially reduced.

Were it not for the Federation campaign last summer, Toronto would have been confronted with an additional campaign for the Boys' Club, another for the Boys' Camp, and a third for the Jewish Hospital. Such campaigns, however worthy of support, tax the energy and the time of the community, and involve a disproportionate expense.

Federation does more than merely collect funds. It insists that the funds be apportioned carefully and spent wisely. The budget committee considers the needs of every affiliated activity. Each agency must prepare a detailed statement of the expenditures for the preceding year, and estimate its needs for the current year. The committees' findings and recommendations are brought before the Board of Trustees.

Federation requires of each organization a careful accounting. Monthly reports, periodic conferences, continual inspection of plants and activities, are Federation requirements.

A fourth activity is the development of a constructive, communal programme, involving the disappearance of duplication, and inclusion of and co-operation with the important Jewish agencies and

the creation of new agencies to fill existing needs.

Federation co-operates with the Hebrew Free Loan, the Volksverein and the Old People's Home and is endeavouring to inter-relate and co-ordinate the work of the different organizations affiliated with it. It hopes to be able to bring the boys' and girls' work together in a welfare bureau or council.

There is now a medical service bureau, whereby free and immediate medical treatment will be accorded Toronto Jewish poor; also the Business Men's

Council, and the Federation Women's Auxiliary. Federation is establishing a Big Sister Association, and will make a study of child-care in order to establish a children's bureau for dependent children.

Sir Herbert Samuel, High Commissioner of Palestine, will remain another term in office, it is rumoured in connection with his return from England. It is stated that while he was in England, he reached an agreement with the British Colonial Office to continue in office.

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TORONTO SOCIAL

All Society Items and other local notes should be communicated to the office of the Review by 5 o'clock each Tuesday afternoon in order to appear in the current week's issue. Wedding and engagement announcements will not be printed unless they bear the telephone number of the sender. Telephones Adelaide 7628-7629.

Mrs. S. Samuels and Miss Florence Samuels, Madison Avenue, have returned to London, England.

Mr. and Mrs. Jule Allen and family, of St. Andrews Gardens, have returned home from their summer home at Cobourg.

Mrs. Henry Greisman and daughter, Gertrude, of Admiral Road, who summered at Cobourg, have returned to town.

Mrs. H. Rubin, Grimthorpe Road, is spending two weeks in Columbus, Ohio.

Mrs. Harry Pullan, Edgewood Crescent, has returned home from Bigwin Inn, Lake-of-Bays, where she spent the summer.

Mrs. L. B. Goodman, of Montreal, the guest of her parents, Mr. and Mrs. Altman, Halton Street, has returned home.

Mrs. J. Houzer, Spadina Road, is back from Lindsay, where she spent several weeks.

Mrs. Jack Perkins, Palmerston Boulevard, is visiting in New York.

Mr. and Mrs. Harry Rotenberg and family, Spadina Road, have returned home after summering at Cobourg.

Mrs. A. Rafelman, Austin Terrace, entertained Sunday evening.

Mr. and Mrs. Herman Mendelson and son, Marvin, Dunvegan Road, accompanied by her sister, Miss Rose Gordon, have returned from summering at Crystal Beach.

Miss Stella Avner, of Boston, is the guest of Mrs. L. I. Pullan, Kendal Avenue.

Miss Alice Cohen, of Rochester, is the guest of Miss Rose Levinter, Palmerston Boulevard.

Mrs. Fred Singer, Wells Hill Avenue, entertained at bridge Friday last in honour of Mrs. M. M. Sperber, of Montreal.

Mrs. A. J. Freiman and Miss Dorothy Freiman, of Ottawa, were in town for a few days this week.

Dr. Robert M. Levinson, of Newark City Hospital, is the guest of Mr. and Mrs. Samuels, Palmerston Boulevard.

Mr. and Mrs. Sidney Jacobs, Wright Avenue, are in Rochester for a few days.

Mrs. L. I. Pullan, Kendal Avenue, entertained Tuesday afternoon at bridge in honour of her guest, Miss Stella Avner, of Boston.

Among those who entertained in honour of Miss Alice Cohen, of Rochester, are: Miss Rose Levinter, dance; Miss Gertrude Stone, bridge; Mrs. Harry Kauffman, luncheon at the Primrose Club; Miss Adeline Miller, theatre party; Mrs. Phillip Kauffman, bridge.

Miss Ida Pullan, nurse in training at the Mount Sinai Hospital, New York, is the guest of her parents, Mr. and Mrs. J. M. Pullan, Beverley Street, for three weeks.

Dr. J. H. Temes, College Street, has left for Philadelphia to take a post-graduate course.

Miss Fanny Felsdtein, Close Avenue, has returned home from several weeks' stay in New York.

Mr. and Mrs. Sam Stein, of Bradford, were the guests of their parents, Mr. and Mrs. Temes, College Street, over the week-end.

Mr. and Mrs. Louis Dancyger and daughter, Ruth, of New York, formerly of Toronto, are visiting their parents, Mr. and Mrs. M. Aarons, Manning Avenue.

Mr. and Mrs. R. Levy, Crawford Street, have returned from their vacation at Buffalo.

Mrs. Rappaport, Lakeview Avenue, entertained Saturday evening in honour of her guest, Miss Freda Cohen, of Albany, Georgia.

Mrs. J. C. Epstein, Lauder Avenue, is visiting in New York.

Charles Benjamin, Shaw Street, entertained a few of the cast of "Springtime" on Sunday evening.

Mrs. L. Lightstone, of Ottawa, is visiting her son and daughter-in-law, Mr. and Mrs. L. Lightstone, Dundas Street West.

Mr. and Mrs. Brown and family, of Pittsburgh, Pa., motored here and are the guests of Mr. and Mrs. B. Schwartz, 176 Palmerston Avenue.

Mrs. Jack Cohen, of Woodstock, spent last week in Toronto.

Miss Doris Swartz entertained the following twenty couples at a corn and weiner roast at Humber Bay on Sunday evening: Misses M. Labovitz, K. Shapiro, R. Gervoy, H. Davis, F. Sandler, R. Landau, M. Hyman, M. Wahl, R. Fisher, L. Taylor, P. Feldman, T. Zarnett, P. Engel, E. Breslin, S. Bal-lacks, P. Minsky, F. Shroff, B. Gervoy, R. Kay, and H. Marcus. Messrs. Seger, C. Goodman, S. Rotenberg, J. Males, H. Sherman, J. Weiss, L. Lockett, A. Breslin, J. Dworkin, Minsky, S. J. Cohen, H. Massey, J. Abrahams, H. Skolnick, N. Taylor, A. Bogart, B. Friedman, R. Black and Chas. Horowitz, of Atlantic City.

Mrs. Frank Goldberg, Markham Street, entertained Sunday evening in honour of the engagement of her son, Frank, to Miss Bessie Heller. The bride-elect was presented with a gift.

The Young People's League of University Avenue Congregation, held their first dance of the season in the vestry rooms of the Synagogue, on Wednesday evening, September 17. Moe Lesser and his entertainers were in attendance. Among those present were Misses Ettie Greenberg, Tillie Cohen, Diana Henry, Clara Simon, Miss Prager, Ann Finston, Miss Ratner, of Montreal; M. Singer, F. Samuels, Ann Samuels, Reba Finkle, C. Horowitz, S. Rosenberg, D. Kleiman, Monya Richmond, Minnie Goldberg, Miss Wilson, Mamie Stone, Esther Michaelson, Bella Weintrob, Olive Samuels, P. Narrol, Clara Godfrey, Etta Bochner, Gertrude Stone, Sylvia Collector, Eva Foster, Alice Cohen, of Rochester; Esther Keyfetz, Gertrude Ciglen, Mae Stein, Adele Rothbart, Sara Salkowitz, Maud Stone, Pearl Levy, Gertrude Teich, Janice Rosenthal, Mollie Goldbar, Mr. and Mrs. J. Rashkofsky, W. Prager, H. Bargman, A. S. Slobod, Dr. I. Vaile, Moe Birnbaum, Al. Samuels, Dr. C. Okun, Saul Labell,



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Theodore Shatz has returned home after spending the summer in Detroit.

Mrs. Charles Rotenberg, Palmerston Boulevard, has returned from Brighton Beach, N.Y., where she spent the summer.

Miss Adele Coh, Wolsley Street, was the guest of honour at a surprise party on Sunday evening.

Mr. and Mrs. A. Maldaver, Euclid Avenue, returned home on Wednesday from summer at Brighton Beach, N.Y., and a trip to Boston, where they visited relatives.

Irving Stone, Cecil Street, gave a corn roast at Long Branch, on Saturday evening.

Donald Clapham, of Camden, N.J. (formerly of Toronto), is visiting his parents, Mr. and Mrs. S. Clapham, of Danforth Avenue, over the holidays.

Mrs. M. Frankfort, Palmerston Boulevard, entertained at bridge in honour of her guests, Mr. and Mrs. Lax. Prizes were won by Mrs. Soren, Mrs. Freidman and Mrs. Kasman.

Manny Stein and Joseph Andrews motored to Detroit over the week-end.

I. Schlosberg, of Bellevue Avenue, has returned home from New York.

Miss Pauline Soltz, Manning Avenue, is visiting friends in New York and Easton, Pa.

Miss Evelyn Koren, Euclid Avenue, spent the summer with relatives in Boston, Malden, Somerville and Dorchester, Mass., and returned home on Wednesday.

Miss Rose Fauman, of Hamilton, spent Sunday in Toronto.

Miss Fannie Yavner, High Park Avenue, has returned home after several weeks' stay in Boston.

Mrs. B. Stream, of New York, the guest of her sister, Mrs. Nevenen, Euclid Avenue, returned home on Wednesday.

Bernard Lavine, Abe Lavine and Sam Granatstein motored to Rochester over the week-end.

Misses Shirley Altman and Mildred Cohen gave a corn roast, Sunday last, at the Humber.

Miss Estelle Starkman, Dundas Street West, entertained Sunday evening.



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Mrs. M. Soren, Palmerston Boulevard, entertained at bridge Tuesday afternoon last, in honour of her mother, Mrs. Rosenberg, of New Haven, Conn., who returned home after spending the past three months here. The guest of honour was presented with a guest prize.

Mrs. M. Goodman, of Detroit, the guest of her mother, Mrs. Rosen, George Street, has returned home.

Miss Lillian Rosenthal, Queen Street West, entertained at bridge Sunday evening.

Mr. and Mrs. D. Rockmaker, Bloor Street West, entertained, Sunday evening, in honour of Sam Wagman, of Brantford, Abe Rosenthal, of Hamilton, and Dan Stein, of Montreal, who were their guests over the week-end. Mrs. Mike Stem sang.

Meyer Stitt, of Fort William, is back in the city to attend the University.

Miss Etta Richmond, Montrose Avenue, has returned home from a two months' trip through the States.

Al Lewis, Manning Avenue, is home from Detroit.

ANNOUNCEMENT

Mrs. Harry Pullan, Edgewood Crescent, thanks her relatives and friends for flowers received during her illness.

YOUNG PEOPLE'S LEAGUE

Professor W. H. Greaves, head of the department of public speaking in Victoria College, will address the Young People's League of University Avenue Congregation in the vestry hall in the Synagogue on Sunday evening, October 5. J. D. Pearlstein, the newly elected president, and other new officers will be installed and will assume their respective offices.

LOU KRUGEL

Lou Krugel will appear at a local theatre the second week of October.

JUNIOR SOCIETY, HOLY BLOSSOM CONGREGATION

The first meeting for the year of the Junior Society, Saturday, September 27, at 8 p.m., in the Synagogue Chambers. Election.

BOYS' CONGREGATION

At the weekly services held at the Boys' Congregation last Saturday morning a farewell speech was delivered by Samuel Cass, prior to his departure for the New York seminary, where he will study for the rabbinate. Mr. Cass was introduced by the president, Mr. Fred Catzman. Mr. Cass spoke on "Bikurim" and later on officials of the Talmud Torah invited him to deliver a speech at the ceremonies which were to take place the following day at the laying of the corner stone of the Brunswick Avenue institution.

Rabbi Gordon, Messrs. Nathanson and Madorsky, the patrons of the congregations, Messrs. Gelber and Smith, of the Talmud Torah, and others were present.

The Boys' Congregation was organized about three years ago by a small group of boys who were the pupils of Rabbi Gordon. The purpose of the congregation was to prepare the Jewish youth to participate in ritual ceremonies and to bring together Jewish boys in an atmosphere especially adapted for boys, at the same time retaining the religious air. The boys chose from their own numbers a "chazan," a reader and officials to supervise the services. The reader is Samuel Levi. Daniel Gordon, Chaim Goodman, Jacob Gringorten and others deliver sermons.

The supervision of the congregation is entrusted to Fred Catzman, assisted by David Bidney and Harvey Bochnick.

Every week a different boy assumes the role of "chazan."

The congregation is open to every Jewish boy in the city. Services are held in the lower chamber of the University Avenue (Goel Tzedek) Synagogue every Saturday at 9.30 a.m.

YOUNG JUDAEA RE-UNION

A re-union of all senior Young Judaea Clubs was held at the Zionist building on Saturday, September 20. Lionel M. Gelber presided and introduced Harrison M. Lehrer, who is president of Habonim and secretary of the forthcoming Keren Hayesod campaign. Miss Lillian Garfinkle sang. Dancing.

JEWISH CHILDREN'S HOME

The monthly meeting of the Jewish Children's Home was held at the Zionist Building on Tuesday, September 16, as a jam and fruit shower. Executive meetings at the home of Mrs. M. L. Willinsky, Madison and Bernard Avenue, on the third Tuesday evening of every month.

All three Hungarians who carried away prizes at the International Olympic Games in Paris are Jews. The first one is Dr. Julius Halasy, who hit ninety-eight bull's-eyes out of a hundred in the shooting competition. The Hungarian press gave much space to praising the champion, but in no case was mention made of the fact that he was a Jew, and that his real name was Julius Fisch, of which Halasy is the Hungarian translation. Fisch belongs to a prominent Jewish family which has given many rabbis and scholars to Hungarian Jewry.

In the fencing competition at the Olympiad, the third place was gained by Hungary in the person of Johann Garai who is also a Jew. That a Jew should have won first place among the Hungarian fencing competitors is particularly interesting in view of the fact that Dr. Eugen Fuchs, the fencing champion at the two previous Olympiads of London and Stockholm, was not allowed to take part in the games on behalf of Hungary because he had asserted his Jewishness too strongly.

The third place in the hundred-meter swimming competition was also gained by a Hungarian Jew, Karl Buta, a boy of seventeen, who is Hungary's swimming champion.

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Dr. Julius Ofer, leader of the Liberal Party in Vienna, and the most authoritative commentator on the Austrian Legal Code, has had the freedom of the City of Vienna conferred on him. The ceremony took place at the Town Hall. Dr. Ofer, who is eighty years, is an observant Jew and active in the affairs of the Jewish community.

The four of the pro Republic) from Octo drawn up Departme patronage the Jewi colonists. Association chosen to committee J.C.A. co nominated Agricultur show. Th of the "Ag of the J.C. cereals, ve cattle, ho tural ma textiles, a factured fo

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The fourth agricultural prize-meeting of the province of Entre-Rios (Argentine Republic) will be held in Basavilbaso from October 1 to 15, 1924. The rules drawn up by the Argentine Agricultural Department place the show under the patronage of the co-operative Union of the Jewish Colonization Association colonists. A representative of the Association, M. Kaplan, has been chosen to preside over the organization committee, which includes a number of J.C.A. colonists and a few members nominated by the General Director of Agriculture who will inaugurate the show. The show will be held in the shed of the "Agricola Israelita" Co-operative of the J.C.A. There will be four sections: cereals, vegetables, fruits, etc.; animals cattle, horses; plows, tractor, agricultural machines; home manufactures, textiles, and all sorts of things manufactured for the colonists.

The work of the Ruttenberg Electric Company for erecting a power house has commenced. So far ten workers are engaged. It is believed that the work will be completed within three or four months.

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BORN

To Mr. and Mrs. S. Zeldin (nee Esther Stein), 82 Brunswick Avenue, on Saturday, September 13, at Toronto General Hospital, a son.

To Mr. and Mrs. B. Solomon (nee Sarah Cohen), Montrose Avenue, on Friday, September 12, a son.

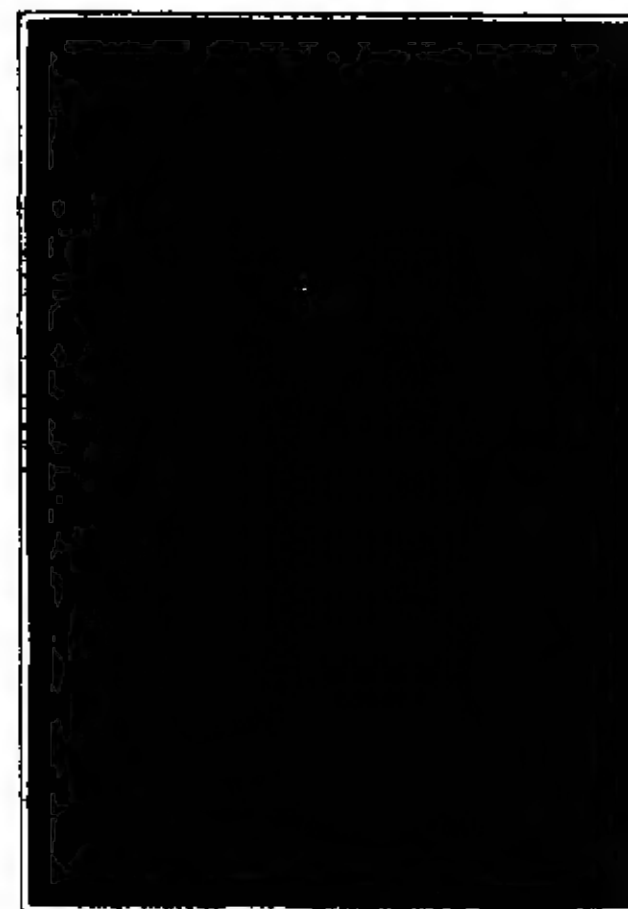
To Mr. and Mrs. H. Shaberman, 587 Dovercourt Road, at Grace Hospital, on Wednesday, September 15, a daughter.

On Saturday, September 13, at the Toronto General Hospital, to Dr. and Mrs. N. Shaul (nee Anna Winkler), a son.

OBITUARY

Mrs. Sarah R. Mehr

Mrs. Sarah R. Mehr, 13 Balsam Road, died Wednesday, September 17. Mrs. Mehr was born in Rochester 47 years ago and in 1903 married Hyman Mehr and came to Toronto. She is survived by her husband, two daughters, Ethel, 16, and Helen, 13, and three sons, Harold, 19, Benjamin, 12, and Mark, 8 years of age; Lester, Nathan and



Martin Fisher, brothers of the deceased, and Mrs. Kate Rubinstein and Mrs. A. Neiman, sisters, all residing in Rochester. Mrs. Mehr belonged to the University Avenue and McCaul Street Synagogues and the Beach Hebrew Institute. The body was buried in Rochester. Rabbi Gordon officiated at the funeral, which took place Thursday, September 18.

IN MEMORIAM

Palter. On Sunday morning, August 31, 1924, in the McCaul Street Synagogue Cemetery, a monument was unveiled by Mrs. Fanny Palter and family in memory of the late Solomon Palter who died on August 12, 1923.

The day brought back to memory
Of a loved one gone to rest,
And those who thought of him that day,
Were the ones who loved him best.

Thirty-seven hundred and seventy-five books have been written or compiled on Professor Albert Einstein and his theory on relativity, according to a bibliographical list published recently by Morris Lecot, Professor of Mathematics at the University of Louvain. Out of this number of books but 435 have been published in Germany, 1,150 in England, 690 in France, 215 in Italy, 126 in Holland. 1,175 scholars have written on the relativity theory. Out of this number were 350 in Germany, 185 in England, 150 in France, 128 in the United States of America, 65 in Italy, 50 in Holland, 49 in Austria, 37 in Switzerland.

Jean Godsky, the Jewish journalist who was imprisoned for seven years on the charge that he was conducting anarchist propaganda in France during the war, was released by the Herriot government. A revision of the trial is to follow.

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The followers of Israel de Haan, the slain Agudath Israel leader, have issued an anonymous leaflet in Yiddish, several thousands of which have been circulated in New York, under the headline: "The Blood of Jacob Israel de Haan Cries ALOUD, Shema Yisroel." The leaflet asks why de Haan was slain and states that "because he fought heroically for the liberation of the Agudath Israel, which stands for a life of independence from the Torahless

Zionists, who use violence to enslave the pious." The anonymous leaflet urges the pious Jews to "awake, for our life is in danger."

The Jewish cemetery in the city of Hagen was desecrated recently by an unknown band. Only six of the graves remained undisturbed, the rest being completely wrecked. The swastika, the anti-Semitic emblem, was found strewn all over the cemetery.

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New pack Russian caviar, 2 oz. tins	40c, \$4.50 doz.
" " " " 4 oz. tins	75c, \$8.50 doz.
" " " " 8 oz. tins	\$1.40, \$15 doz.
Anchovies in oil	45c bot.
Anchovies in brine	35 and 65c bot.
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HADASSAH

A bridge and towel shower will be held on Wednesday, October 1, at the Zionist Institute, under the auspices of the Toronto Daughters of Zion, proceeds to go towards their annual sale of work. Refreshments. Public invited.

JEWISH BOYS' CLUB NEEDS MENTORS

The Boys' Club has eleven groups. The number of groups that can be organized is only limited by the number of mentors available. Alterations on the new club-house on Annette Street have been completed and the Junction branch will be opened there after the holidays. New honour award requirements are based on the fourfold programme. The winners will be given honour crests and will become members of the Honour Award Society of the Jewish Boys' Club, the highest award that the Club can give. The great need of the Club is for more mentors.

HERZL ZION CLUB

The following additional committees have been elected to the executive of the Herzl Zion Club: Finance and building, J. Kaplan, C. Benjamin, L. Mintzer, A. Sprechman, A. C. Solomon; athletic, A. Epstein, N. Gadofsky, D. Kirchenbaum; financial secretary, A. Brown; auditors, H. A. Crafton, A. Goldenburg.

It has been announced by the social committee that professional talent has been booked for the annual Club dance to be held on Wednesday evening, October 8 (after the fast), at the King Edward Hotel. Admittance by invitation obtainable from members.

COLLEGE BOWLING CLUB, LIMITED

The College Bowling Club, Limited, of Brunswick Avenue, has recently been reorganized. The Club is now under the personal management of Mr. Morris Alter, who is well experienced in this line of business and who will run it with modern up-to-date methods. Many attractions will be offered to the patrons in the form of prizes and trophies.

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MOTHERS' AND BABES' REST HOME

Mrs. S. Sky and Mrs. Slotnick, of South Porcupine, gave a tea on Sunday, September 14, in aid of the Mothers' and Babies' Rest Home of the Hebrew Maternity Aid Society. \$12.50 was raised.

The only Jew in the Bavarian Diet is a member of the Nationalist party, writes the official organ of the Bavarian section of the German Peasants' League. "It sounds like a joke," it proceeds, "but it is a fact. Of course he is not a Jew by religion, he is only a Jew by race; but we have always understood that the Nationalist doctrine takes into consideration the race and not the religion. We refer to Deputy Count Fischler von Treuberg. There is no

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question that the family of Fischler is of Jewish blood. If the Nationalist party is not quite sure about the fact, it might look up Gotha, where it will find the Fischler family among the aristocracy of Germany, with clear indication of its Jewish origin and its Jewish relations.

Marion H. Loeb has been promoted to a professorship in anatomy by the University of Chicago.

Dr. Alfred Klee, well-known lawyer in Germany, was arrested by the police authorities and sent to jail in Bautzen, on a charge that he had conferred with one of his clients, Heinrich Sklurz, at the time when a warrant was issued for his arrest. The arrest of the well-known lawyer caused much comment and consternation in the press.

Interesting information concerning the attitude of Great Britain towards General Deniken, the leader of the White forces which were responsible for many Anti-Semitic atrocities during their militaristic campaign against the Bolshevik Government, is contained in the evidence of General Boris Savinkoff, whose death sentence was recently commuted by the Soviet Government. General Savinkoff declared in his last statement before the Revolutionary Tribunal, that Lloyd George, then Prime Minister of England, and Winston Churchill, had emphatically protested to General Deniken against his policy, declaring that it was a perfect madness, particularly with regard to Jews and peasants in Russia.

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Berlin.—The acceptance of the Dawes plan by the German Reichstag, is, in the opinion of General Ludendorff, a deliverance of the German victories to the Jews. He expressed this view immediately after the vote in the Reichstag on the bills calling for the ratification of the London Agreement. After the vote, he exclaimed to Admiral Brueninghaus, member of the Reichstag: "On the tenth anniversary of the German Tannenberg victory, you delivered this German victory to the Jews." The Admiral resignedly replied: "History will decide." Particularly with regard to the Jews and peasants of Russia.

Berlin.—Prof. Albert Einstein has returned from Geneva, where he recently participated in the Sessions of the League of Nations Committee for Intellectual Advancement and Cooperation. The purpose of this committee, Prof. Einstein stated, is to create a closer cultural contact between the various groups of nations who are separated by language and tradition. There is now in existence a desire to achieve only this purpose. The League is an instrument which is fitted to produce a gradual recuperation in Europe both spiritual and material, Professor Einstein declared.

The Hague.—The claim of the Greek Government on behalf of the Greek engineer, Navromatis, against the British Government, concerning the concession granted to Engineer Pinchas Ruttenberg on the electrification and irrigation of Palestine, will not be heard by the International Court of Justice, according to the decision of the same court. Navromatis claimed that he had obtained a similar concession from the Turkish Government before the outbreak of the war. The court did not find itself competent to take up the matter.

Berlin.—Germans should not buy lysol because it is manufactured by Jews, according to an article printed in the Deutsches Tageblatt. The paper discovered that the lysol factory of Schuelke & Mayer, in Hamburg, has come into the possession of the American firm, Lehn & Fink, who are, according to the paper, Jews. The Deutsches Tageblatt is published and edited by a member of the German Reichstag for the Hakenkreuzler Party, Mr. Wulle.

Budapest.—The statutes of the Orthodox Jewish Community here have been approved by the Hungarian Government. The statutes include a clause which permits a number of trustees to expel from the congregation those members who commit transgressions against the "Shulhan Aruch," the Jewish religious code of law.

Another clause imposes a communal tax on the Jewish women who earn an independent livelihood, although no suffrage right is granted to these women.

Riga.—A feeling of alarm prevails on the Russian-Polish frontier, a district which is thickly populated by Jews, according to reports received here last week. It is stated that the cavalry of the Soviet General Budenny appeared on the frontier. Raids on the Polish frontier towns which happened recently, recurred.

Reports from Warsaw state that the President of the Polish Republic called a special council for the purpose of considering the possibility of Soviet mobilization against Poland. The name of Marshal Joseph Pilsudski, formerly the Chief of Polish State, was mentioned as the Commander-in-Chief of the Polish Army.

The Hospital for Joint Diseases, which will be the most completely equipped hospital in the world, will be dedicated in New York on October 5. The hospital, which has a capacity of 275 beds and facilities for treating 1,500 patients daily, cost \$2,000,000. The hospital was established in 1906 and since then it has given treatment to 126,472 patients. The number of treatments given last month was 19,472. The hospital is maintained by the Federation for the Support of Jewish Philanthropic Societies.

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Rosh Hashonah Greetings

Continued from page 27

Toronto, September 12th, 1924.

THE CANADIAN JEWISH REVIEW.

I have pleasure in extending to you and through your columns to the Jewish people throughout Canada, greetings.

The completion this month of another year is an added milestone to your history. The contribution which you have made to civilization through that great law-giver, Moses, has given to all governments their divine inspiration in the framing of the Ten Commandments, the basis of all our civil and moral law. This in itself places you in an enviable position. The recognition which you have given throughout the Empire by the contribution of at least one British Premier of recognized outstanding ability, has in itself proven the broad views which are taken by the British Nation, granting as it does religious liberty to all its citizens.

We wish for you continued success and ask from you your assistance in building up a greater Canada.

Yours very truly,

GEO. S. HENRY,
Minister of Public Works and Highways.

From the Provincial Secretary of Ontario

Toronto, September 4th, 1924.

CANADIAN JEWISH REVIEW.

It gives me great pleasure upon the eve of these Jewish High Holidays to extend to all readers of the CANADIAN JEWISH REVIEW every good wish, together with my cordial hope that the dawning New Year may bring to all prosperity, health and happiness. I desire to couple with this a reminder of the responsibilities involved in their citizenship. As Canadians, they enjoy the priceless blessings of just laws, impartially administered, full freedom of thought and conduct within those laws, together with personal safety. It is well for all of us to remember that these privileges in return call for the highest standard of thought and action in public and in private. To be able to say "I am a Canadian citizen" should be the proudest title a man can claim.

Yours sincerely,

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EMPIRE

Hurtig & Seamon's Columbia Burlesque production, "Step On It," makes its appearance at the popular Empire Theatre, Monday, Sept. 29, and continues for one week. George Niblo and Helen Spencer are two sterling artists whose names have become household words wherever Columbia Burlesque is shown.

In addition to Niblo's terpsichorean ability, he is a tramp comic of ability, in which capacity he is ably assisted by the fat and funny Marty Semon, who warbles melodiously and canters about comically. Morris Lloyd is the straight man who feeds the two comedians while Harry Bart, Jim Hall and Ben Josh assist in various capacities.

Miss Spencer, who is wearing some gorgeous new gowns this season, is supported by Frankie Morris, a clever interpreter of "blues" songs; Georgia Emmett, a sweet and pretty prima donna; Helene Ardelle and a chorus.

Many vaudeville specialties have been interpolated, among them a new act by Niblo and Spencer, songs by Georgia Emmett, a comedy-singing, talking and dancing act by Lloyd and Ardelle, a "blues" singing specialty by Frankie Morris and harmony by the California Trio, too well-known to need description. Then, too, there will be Naomi and her Brazilian Nuts, who do a little of everything and do everything well.

The book is an original conception by Joseph Hurtig and Allen Tenney; the music, crisp and snappy, by Jimmie Johnson; the dances personally staged by Leonard Harper and the entire production supervised by Joseph Hurtig. In all, "Step On It" is a credit to Columbia Burlesque and well worth seeing.

SHEA'S

Sharing headline honours are Dolly Connolly, the popular contralto, assisted by Percy Wenrich, equally popular song writer, and Leo Donnelly, conducting a cross-continental visit with the Girls of America in "See America First."

"See America First" is the title of vaudeville's latest and best revue, with Leo Donnelly.

The White Sisters, Thelma and Marjorie, well deserve their title, "Broadway's Big Little Stars."

Minstrelsy was always a popular form of entertainment and the Five Jolly Corks are helping to keep it alive. This quintette of black-faced comedians, singers and dancers present a complete minstrel first part, full of up-to-date originalities.

Van Tyson and Van in "Something Different," Bert York and Ed. Lord, comedians, and Frances and Frank, gymnasts, complete the show with Shea's News Review of world news in motion.

The week of October 6 at Shea's. Harry Royce and Billee Maye, assisted by Margie Finlay and a quartette of dancing girls, will present a most elaborate dance revue.

London. Captain Eppstein, a baptized Jew, was elected president of the Council of the International Catholic League. Captain Eppstein is a permanent official of the League of Nations.

Jacob de Hass, associate of Theodore Herzl, Justice L. D. Brandeis and Judge Julian W. Mack, in Palestinian matters, sailed on the "Belgenland," Thursday, September 4th, to make an investigation of Palestinian economic conditions. In answer to an inquiry as to the exact purpose of his trip, Mr. de Hass said:

"I believe that Palestine is to-day a problem of the successful settlement of the individual. Can I or you, with such intelligence, ability and resources as we have, settle in Palestine and rear our families? That question can only be answered on the spot. I have been fairly successful in the last twenty years, in helping men in this country to find themselves. A little ingenuity, a little knowledge of the twists and turns of trade, some understanding of mechanics, have enabled me to place men in industry without great capital outlays.

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DOLLY CONNOLLY, "See America First"

FRANCES AND FRANK

BERT YORK and ED. LORD

VAN, TYSON AND VAN

SHEA'S NEWS REVIEW

Thelma WHITE SISTERS—Marjorie

Five Jolly Corks

I am going to try to bring to bear just that ability on the problem of settlement in Palestine, for there is no country which can be built up either by retired merchants or agricultural pioneers. The alphabet of industry is larger than that, and it is my intention to see whether or not through experiments in different directions openings can be created and opportunities found for Jews and Jewesses.

I hold fast to the thought that the economic policy is the lever to Palestinian Jewish development, and I intend spending my energies and efforts to discover whether I am right, and if I am right—what the road to success is. For the rest, I remain loyal to the fundamental ideals set up by Theodore Herzl. I think I understand something of the methods he would have employed. If we are right, I shall proclaim it from the housetops—if we have erred, I shall be equally frank."

Warsaw. The sum of 2,000 zlotys was assigned by the Board of the Kehillah to relieve the situation of several hundred Jewish refugees and Halutzim from Poland, who are now in distressful circumstances in Vienna. The board has also assigned a sum of 3,000 zlotys for the Yiddish schools in Poland which face the danger of closing their doors owing to a lack of funds.

Bucharest. The American consul here was authorized by instructions received from Washington to issue, beginning September 1, two hundred and sixty new visas for the Russian stranded refugees who hold visas issued the following year. Altogether there are 1,800 stranded refugees in Roumania.

Riga.—Interesting information concerning the attitude of Great Britain toward General Denikin, the leader of the White forces which were responsible for many anti-Semitic atrocities during their militaristic campaign against the

Bolshevik Government, is contained in the evidence of General Boris Savinkoff, whose death sentence was recently commuted by the Soviet Government.

General Savinkoff declared in his last statement before the Revolutionary Tribunal, that Lloyd George, then Prime Minister of England, and Winston Churchill, had emphatically protested to General Denikin against his policy, declaring that it was a perfect madness.

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Why I Declined to Participate in Defense Test Day

By DR. STEPHEN S. WISE

The following is the full text of a letter addressed by Dr. Stephen S. Wise to Major-General R. L. Bullard, explaining his attitude toward the proposed defense test day:

"I have your very courteous letter of August 28th in which you suggest that I urge the rabbis of the synagogues of New York to hold in their temples, September 12th, a patriotic service in sympathy with the purpose of Defense Test Day. You ask that you be allowed to make an announcement of the fact at once and you inform me that Cardinal Hayes and Bishop Manning of New York have done what you ask of me.

"I regret, dear General Bullard, that I cannot accede to your suggestion. Apart from the strictly congregational policy of the synagogue, which denies to any rabbi the prerogative of command, or even of request to fellow-rabbis and sister congregations to his own, I find myself under the necessity of registering my protest as an American against the programme and purposes of Defense Test Day. As an American and religionist, I can and will have no part in Defense Test Day, the institution of which I hold to be a moral catastrophe to the entire world as well as

to our country. To marshal our strength in the way that is proposed on and for September 12th, in the sight of a shattered and unrepaid world, is tyrannously to vaunt the strength of a giant.

"There need be no argument against Mobilization Day, which the War Department, yielding to unwithstandable nation-wide pressure, deemed it expedient to cancel or in some degree to qualify, for Mobilization Day is a recrudescence of what from the American point of view is an alien and abhorrent institution. Mobilization Day is, or would be, a revival of some of the worst and most tragic phases of the old-world militarist regime, for which I pray there may never really be place or even tolerance in our land. I am prepared to assume, however, that nothing more nor worse than a Defense Test Day is planned for September 12th. Far from giving my personal approval or sanction thereto, I object to it in itself, and, again, because of the implications to which it is bound to give rise at home and abroad. In itself it is bad, because it casts doubt on and would test the patriotism of our citizenship which, it is not too much to say, was thoroughly and satisfactorily tested in the years 1917 and 1918.

"But there is something graver! Mobilization or Defense Test Day is bound to lead the mind of the nation to the fields of war rather than to move it to consider the ways which lead to peace. Whether or not we have willed and deserved it, we have a most eminent rather than merely conspicuous place in the sight of the nations. September 12th appears to me, as to many of my honored comrades in Christian pulpits, to be a most lamentable gesture, tokening to the world that, despite half-hearted governmental adherence to some agencies of peace, if duly limited and maimed, America thinks the thoughts of war rather than of peace. I believe that is not true or will cease to be true only if September 12th and similar devices make it so.

"September 12th is a crushing answer to the world, which has long fixed its hope on our country as alone able, because of outward circumstances, and alone willing, because of inward resolutions, to give a new lead to the nations in their yearning to achieve the arts of peace and fellowship. To a world crying for the bread of moral and spiritual leadership we offer the stone of Defense Test Day. Instead of holding up a light to guide the paths of the nations, we have dug up a discarded device of militarism, which can have and serve but one purpose, to stir the war-mood of men, to evoke the admittedly potential war passions.

"But there is something graver still! I protest Defense Test Day, accepting the euphuistic name belatedly conferred on September 12th, because it will inevitably serve as an incitement to and excuse for ever-growing military preparedness in American, European and Asiatic lands. It serves notice that, despite the supreme advantage of being engulfed East and West by the inviolate seas, America places its reliance, not finally but primarily in the matter of international relations in the methods and agencies of war. This was not even true ten years ago. It is, in a very real sense, even less true now. An American September 12th gesture would have been of little moment then—in a world set for war. It may be fatally decisive to-day in a world more or less haltingly and indecisively struggling toward peace. Defense Test Day, I repeat, is a moral and spiritual catastrophe, alike in its effect upon the nations and in the quietus it is bound to give to that great body of American opinion, which runs that war has had its last trial, that it settles little if anything and unsettles much, that it is no less ruinous to victors than vanquished, that

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here is another and better way, which has not yet been tried. The coming of the glory of that better way Defense Test Day is sure to postpone.

"Defense Test Day! Against whom—against what enemy or enemies—having in mind that an ostentatious and unprovoked defense is provocative and offending? Not against Canada or Mexico! Our peace with Canada has run for more than a century and may be said to be secure. Mexico—it is three-quarters of a century and more since we committed the crime of spoliation against Mexico, never more to be renewed despite the journalistic war-mongers, yellow in more senses than one as far as Mexico is concerned. As for the Central and South American republics, we shall not abandon the roll of big brother nor war upon them we have morally convalidated to safeguard.

"Defense against whom? Not against our late Allies and associates in the war of liberation, Britain and France! That were unthinkable. Not against our late foes, Germany and Austria, for these have become powerless in a military sense, and we are bent upon their rehabilitation in order that they may live, and not upon arming ourselves anew against them that they may utterly perish. Is it against Japan? But a Defense Test Day, vis a vis Japan is not so much a gesture of war as a token of attempted terrorization, the gun-waving of the rowdy and bully. If I were a Christian, as I am a Jew, if I were for example the head of the Federal Council of the Churches of Christ in America, instead of being the Rabbi of the Central and Free Synagogues, I would urge as a substitute for Defense Test Day the appointment of an American commission, which should meet with a duly accredited commission from Japan, in order to discuss the recent exclusion legislation directed against Japan, with a view to securing in unoffending and gentlemanly fashion, despite some Pacific coast demagogues, an agreement between our country and Japan in respect of immigration and of all other matters at issue between our countries that should be mutually and permanently binding.

"There is one further consideration which makes it impossible for me to give my approval to Mobilization or Defense Test Day. I think of America's sons, who lie buried in the fields of France. With these we made a solemn covenant, namely, to use our power as a nation in every possible way to end war, not merely nor chiefly to end and win the war. That covenant has not been kept.

"Whether because of partisan cupidity or of senatorial malignity or of unvisioning and undaring (lack of) statesmanship or of the weariness and temporary unbelief of our people, America has not done what America could to lessen the menace of war to the world. Mobilization Day will take us still farther from the possibility of redeeming our obligations to our honored dead and to the European millions, who at the end warred on and multiplied their sacrifices because of their faith in our unchallenged program to end war and make the world safe for the processes of ordered and peaceable fellowship throughout the world.

"You, sir, are under orders of the government, in the military arm of which you serve. I am not under orders, for I am a free citizen of our national commonwealth. *Inter arma silent leges*; when war comes as we have lately had occasion to see, opinions, alas, are stifled and dissent from government decisions is sternly, even vindictively punished. I must, as freeman and as churchman, avail myself of the right to express my unreserved condemnation of the attitude of our government, which is culminating in Defense Test Day. This attitude is unworthy of the traditions and ideals of our country. It ministers to and incites those perhaps instinctive war-passions, which it is the business of America not cheaply to exploit but to see to overcome in accordance with the spirit of the American program of world conciliation and fellowship.

"I have only to add that in all I have written I speak for myself alone,

not for the Jewish church or people. For frankly I fear that many rabbis and laymen of the Jewish household will be entirely ready to accede to your suggestion. Nor have I any quarrel with the eminent heads of the Roman Catholic and Protestant Episcopal Churches of New York, who have seen fit to give their episcopal imprimatur to Mobilization Day. Though not a Christian, I am not ready to render to Caesar or to Mars the things that are God's.

"As an American I am ready to have part in any genuine enterprise that shall make a Demobilization Day possible. As a religious and ethical teacher, I conceive it to be my duty not to assent to every unconsidered or ill-considered proposal of an over-zealous War Department, but to do what in one man lies to bring home to his fellow-Americans the supreme opportunity and duty of the hour—which is to mobilize, as for

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one reason or another America has not yet done, earnestly, effectively, resistlessly, the forces of the world in behalf of the fellowship of abiding peace.

"I am, with great respect,
Yours sincerely,
"STEPHEN S. WISE."

Rabbi A. I. Kook, Chief Rabbi of Palestine, will not return until after the high holy days, according to word received from him from New York.

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OFFERS TO EDUCATE BOY CHESS PRODIGY

**Julius Rosenwald, Whom He De-
feated, Wants to Send Him
Through College**

Sammy Rzeszewski, 12-year-old chess prodigy, four years ago easily defeated Julius Rosenwald, Chicago philanthropist, in a game of chess at the latter's home in Chicago. It is now apparent that those few moves may prove the most important the tiny genius ever made. Mr. Rosenwald is making arrangements to take over the direction of his education and to bring him to Chicago.

Rabbi Saul Silber, president of the Hebrew Theological College, Chicago, believes the chess marvel holds great promise as a Hebrew theologian, and if Sammy agrees, Mr. Rosenwald plans to enter him in the Chicago college, paying all his expenses.

Sammy, now in Detroit, with his parents, when 8½ years old, played twenty games simultaneously at West Point, defeating old army officers and the student selected as the best undergraduate player. In Chicago he played Edward Lasker, a prominent local chess player, at the home of Mr. Rosenwald.

Two new class-rooms, just built to accommodate 50 children, were opened at the Blythedale Home, of the Federation of Jewish Philanthropies. The Home, which is maintained for children of any creed suffering from tubercular joint disorders, or otherwise crippled, has been giving instruction to its 75 inmates on the porch under one teacher.

"My Son," by Martha Stanley, was produced by Gustav Blum, Inc., on Wednesday evening, Sept. 17, at the Princess Theatre, New York. The play is described as a vivid drama of life among the Portuguese fisher-folk of Cape Cod and their New England neighbours. The story deals with the self-sacrificing love of a Portuguese mother for her son and her valiant efforts to protect him from the wiles and intrigues of a charming and vivacious flapper. "My Son" is a good example of the recent tendency of the American playwright to focus his spotlight on the little-known corners of the United States and to interpret some of the interesting peoples who live within our borders.

A pamphlet of forty pages is the presidential address by D. J. Solomon, B.A., B.H., Head-Master Bahadurkhanji High School, Junagad, delivered at the Seventh Bene Israel Conference in Bombay. The Bene Israel are East Indian Jews who, in a measure, had become separated from the main body of world Jewry, but to which they have come back with renewed interest. Mr. Solomon shows his farsightedness when he says: "The only panacea for all the evils we are suffering from is a dose of the English language." "In education, and in that alone, lies our salvation as a community." Curiously enough, Mr. Solomon calls attention to the military record of the Bene Israel, and advises a military career for the young men. In this connection he says: "It is a matter of great surprise, no less than regret, that none of us thought it fit to devote our time and attention to the achievements of some of the old Subedar Majors and Sardar Bahadurs of the bygone times and even recent times."

"A careful study of the lives of the typical men who made their mark in the military would be a source of much inspiration to the young of our community to follow in their footsteps in the New India of the future. I wish we could prepare our young men for a career in the new military schools that are opened for their training and turn out officers of the first rank from amongst them."

The Polish anti-Semite Sekretarzyk, who was responsible for many anti-Jewish excesses in Posen, was released from jail after three days. He was recently sentenced to three months' imprisonment for mistreating an old Jewish woman.

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WINNIPEG SECTION

Historical Review of the Jewish Old Folks' Home of Winnipeg

In 1912 a few Winnipeg Jewish women realized that there was need in the city for a home for the aged, and organized themselves for the purpose of devising ways and means to establish a home, to take care of the old, helpless, feeble and friendless Jewish men and women. Prominent among the promoters of this movement were: Mesdames N. Rosenblat, B. Shragge, A. Aronovitch, Rachel Woldlinger and Rebecca Abramovitch. Mrs. N. Rosenblat and Mrs. Aronovitch approached their friends and obtained \$75 for this purpose. They succeeded at the same time to secure the co-operation of Mrs. Shatsky, Mrs. M. Forgan and other women. Later they approached the men and induced some of the most prominent of them to assist them in their work. Amongst the first to respond was Joseph Genser.

An association was organized and the following executive officers elected: J. Genser, president; M. Nydis, vice-president; Mrs. N. Rosenblat, treasurer. This committee rented a house on Euclid Avenue, fitted it up, and five old men and women were immediately sheltered

therein. The above officers served for a period of two years, at the end of which term other officers were elected with Mr. S. Cossoy as president. About this time another prominent Jewish citizen became interested in the Institution, I. Greenberg, who visited the Home frequently and took every precaution that the Home should be functioning properly. A few years later Mr. Greenberg recommended that steps be taken to interest all the Jewish people in the Institution with the object of gathering a fund to purchase a suitable house for the Old Folks Home. The directors approved the recommendation and accordingly, in April 1919, a mass meeting was called at which a large number of the most prominent Jews were present. Mr. Cossoy, the chairman of the meeting, in his opening speech, depicted the pitiful condition of those who arrive destitute and friendless at their old age and find themselves compelled to seek assistance from the community. He stressed the point that the community is duty bound to maintain such old folks and emphasized the necessity of securing a permanent home

for such people. This hearty appeal found a ready and generous response and the meeting adopted unanimously a resolution to proceed at once with the work of securing a permanent home. During the same week the special committee appointed at this meeting met and decided to purchase a large adequate house, suitable for the purpose of transforming it into a sheltering home, a home worthy of the men and women who originated the institution.

Amongst those present at this special meeting were: Messrs. J. A. Chmelnitsky, N. Rosenblat, M. Tessler, B. Starikoff, S. Cossoy, J. Gershfield, N. Chmelnitsky, I. Greenberg, J. Genser, M. Nydis, and Mesdames N. Rosenblat, R. Abramovitch, R. Fingerut, S. Cossoy, J. Genser, F. Shatsky, Mrs. Jos. Finkelman.

A special building fund was raised, the following being the first to contribute: Mr. Morris Miller (legacy), \$1,000; Mr. and Mrs. M. S. Freedman, \$700; Mr. and Mrs. J. A. Chmelnitsky, \$500; Mr. and Mrs. N. Rosenblat, \$500; Mr. Cohen, \$300; Mr. and Mrs. M. Tessler, \$250; Mr. and Mrs. B. Starikoff, \$250;

Mr. and Mrs. J. Gershfield, \$250; Mr. and Mrs. N. Chmelnitsky, \$250; Mr. and Mrs. I. Greenberg, \$150; Mr. and Mrs. Jos. Genser, \$100; Mr. and Mrs. S. Cossoy, \$100; Mrs. N. Rosenblat, \$100; Mrs. Rebecca Abramovitch, \$50; Mrs. R. Fingerut, \$50.

A building committee was appointed consisting of the following:

M. Tessler, chairman; J. A. Chmelnitsky, treasurer; Messrs. N. Chmelnitsky, S. Cossoy, B. Starikoff, Jos. Gershfield, I. Greenberg, N. Rosenblat, Jos. Genser, I. M. Chmelnitsky, Chas. Rosenblat, M. Fingerut, M. Nydis, and Mesdames N. Rosenblat, Jos. Genser, R. Abramovitch, R. Fingerut, S. Cossoy, J. Finkelman, F. Shatsky.

The first move of the special building committee was to look for a suitable building. This they did by securing a large apartment block of forty nice comfortably sized rooms, located on Manitoba Avenue, at a cost of \$20,000. All members of the committee worked energetically to raise the largest possible amount of money from the Jewish people of the city and the country, so as to facilitate the purchase of this building.

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The sum of a beautiful building apartments was folks who were premises were new home and new building was an impressive in by a very Mr. S. Hart I. I. Kabanovitch ceremony and to fulfill their worthy Institution responded generous substantial sum.

W. Cricklof opening key. \$600 for the "bear her name. blat offered \$55.

The amount reached the ma The names of inscribed in the Institution.

On November first general meeting for electing a for the ensuing result: J. A. S. Cossoy, vice-treasurer; B. Jos. Gershfield Greenberg, L. Rosenblat, M. M. Fingerut, R. Abramovitch Finkelman, N. J. A. Chmelnitsky, S. Cossoy, R. F. Shatsky.

Sunday, Nov. second general of the Old F The president, presented a activities and tion during h showed that t systematically further confirm presented by reports were president surre Weidman, who the meeting.

H. L. Weidman most respected city, upon as plimented the to vote a reso floor, tendering the members their valuable which resolution.

Nomination board of direc vote in the re the following Chmelnitsky, vice-president president; Mr. secretary; Mr. Mr. Chs. Rose Men—B. Sta Rosen, E. Gr H. Dorfman, Finkelman, Winson—Mee N. Rosenblat



Winnipeg Hebrew Free School

The sum of \$10,000 was raised. The beautiful building, with all its up-to-date apartments was taken over; the old folks who were sheltered in the rented premises were transferred over in the new home and in November, 1919, the new building was formally opened with an impressive ceremony, participated in by a very large number of people; Mr. S. Hart Green presided. Rabbi I. I. Kahanovitch performed the opening ceremony and called upon those present to fulfill their obligation towards the worthy Institution, and the people responded generously. As a result a substantial sum was raised.

W. Crickloff offered \$400 for the opening key. Mrs. A. Slobinsky offered \$600 for the "Synagogue," which shall bear her name. Mr. and Mrs. N. Rosenblat offered \$350 for the dining room, etc.

The amount raised at the opening reached the magnificent sum of \$5,624.57. The names of the largest donors being inscribed in the "Golden Book" of the Institution.

On November 16, 1919, was held the first general meeting in the new home for electing a new board of directors, for the ensuing year, with the following result: J. A. Chmelnitsky, president; S. Cossoy, vice-president; M. Tessler, treasurer; B. Starikoff, A. Slobinsky, Jos. Gershfield, I. M. Chmelnitsky, I. Greenberg, L. Shnider, J. Dorfman, N. Rosenblat, M. Nydis, Ch. Rosenblat, M. Fingerut, K. Tirkletop. Women—R. Abramovitch, vice-president; J. Finkelman, N. Rosenblat, J. Gershfield, I. A. Chmelnitsky, B. Starikoff, S. Cossoy, R. Fingerut, A. Galsky, F. Shatsky.

Sunday, November 14, 1920, the second general meeting of the members of the Old Folks' Home took place. The president, Mr. J. A. Chmelnitsky, presented a complete report of the activities and conditions of the Institution during his administration, which showed that the work was carried on systematically and efficiently. This was further confirmed by the financial report presented by the treasurer. After the reports were heard and adopted, the president surrendered the chair to H. L. Weidman, who was elected chairman of the meeting.

H. L. Weidman, one of the oldest and most respected Jewish gentlemen of this city, upon assuming the chair, complimented the retiring officers and put to vote a resolution presented from the floor, tendering the hearty thanks of the members to the retiring board for their valuable services to the Institution, which resolution was duly adopted.

Nominations were received for a new board of directors, which being put to vote in the regular manner, resulted in the following being elected: Mr. J. A. Chmelnitsky, president; Mr. S. Cossoy, vice-president; Mrs. A. Slobinsky, honorary secretary; Mr. M. Tessler, treasurer; Mr. Ch. Rosenblat, secretary; directors: Men—B. Starikoff, A. Slobinsky, I. Rosen, E. Greenberg, B. Chmelnitsky, H. Dorfman, L. Seap, M. Nydis, S. Finkelstein, M. Fingerut, L. Saldar; Women—Meadames J. A. Chmelnitsky, N. Rosenblat, S. Cossoy, F. Shatsky,

R. Fingerut, Annie Weidman, A. Galsky, S. Nozick, L. Book, O. Starikoff, S. Guttman, E. Greenberg, Shtaitelman, B. Starikoff, F. Forgas, Brounstein, Meneshter, Cohen, H. Dorfman.

Present board of directors of the Jewish Old Folks' Home are: A. Slobinsky, president; E. Greenberg, first vice-president; Mrs. J. Finkelman, second



M. J. Finkelstein

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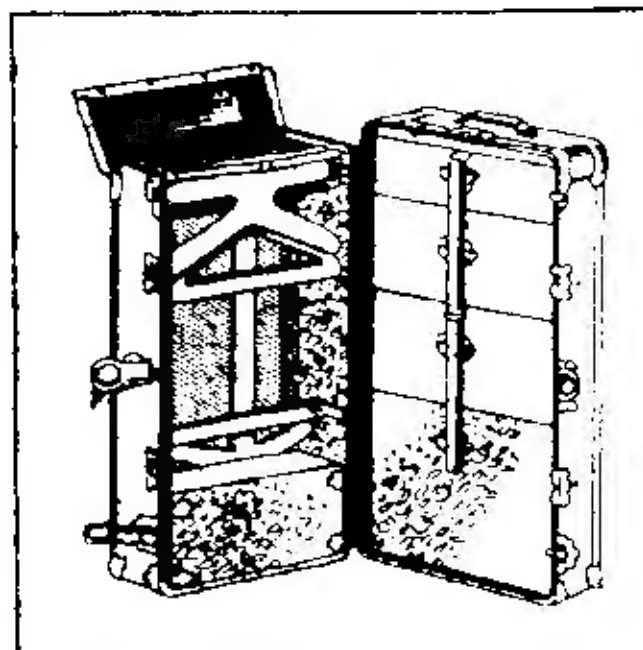
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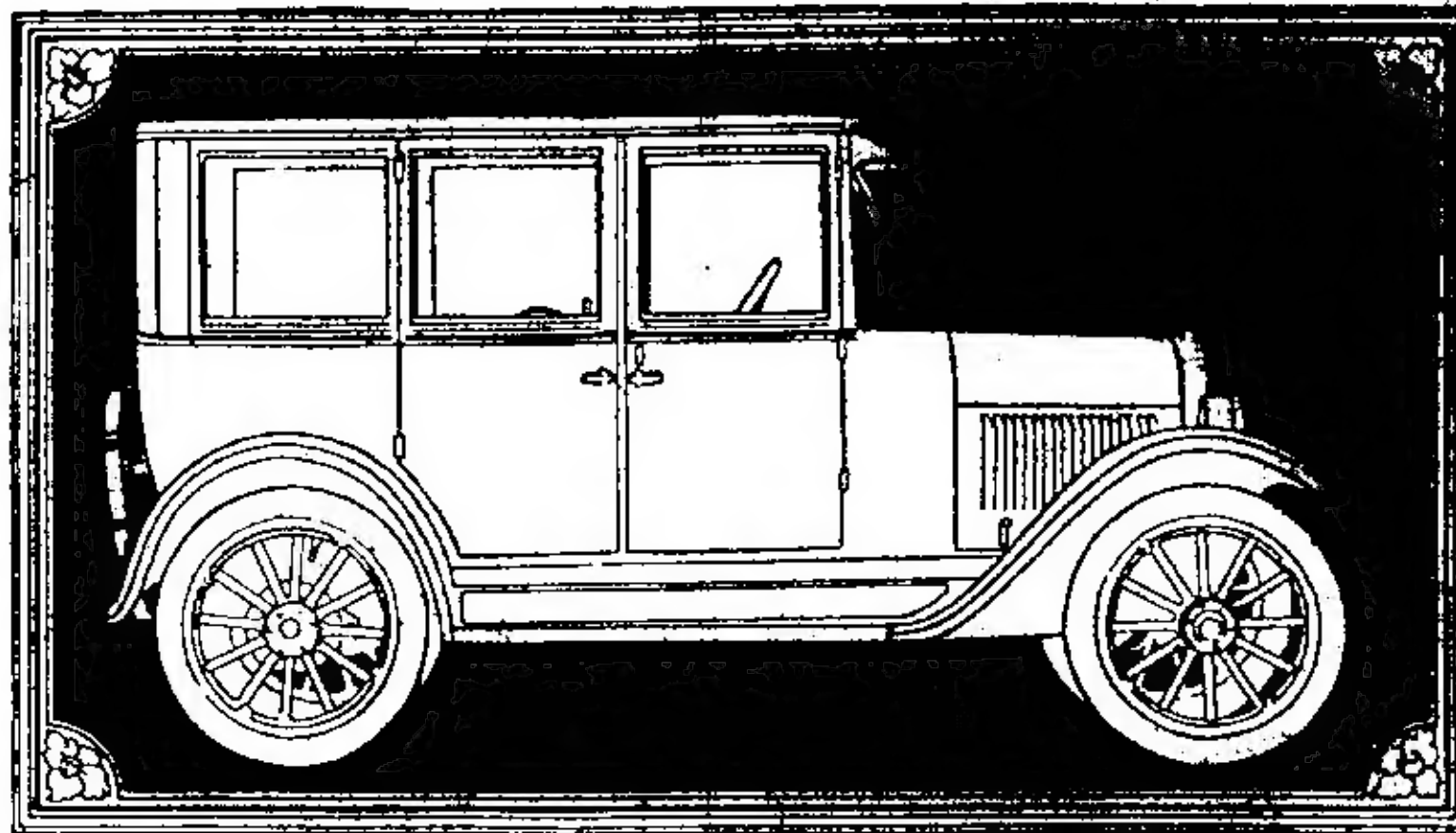
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vice-president; Mr. Chs. Rosenblat, secretary; Mr. N. Kasler, treasurer; B. Sarnier, superintendent; Messrs. I. A. Chmelnitsky, M. Tessler, J. Nemirovsky, S. Aronovsky, S. Cossoy, V. Rubin, A. Panarsky, J. Genser, H. Dorfman, N. Rosenblat, Gollerman, M. Nydis, N. Boxer, S. Gold, S. Shtatleman, M. Rosen, and Mesdames A. Slobinsky, F. Shatsky, J. A. Chmelnitsky, R. Fingerut, S. Nuzick, S. Cossoy, A. Berg, A. Weidman, E. Dorfman, O. Starikoff, S. Shtatleman, S. Aronovsky, N. Rosenblat, J. Genser, B. Broinstein, R. Wilder, S. Guttman, M. Galsky, I. Shurvil.

Girls' auxiliary: Miss Carrie Stelman, president; Miss Lillian Peikoff, vice-president; Miss Mary M. Provisor, treasurer.

A. Slobinsky, president of the Jewish Old Folks' Home, is engaged in removing liabilities before the general meeting in November when a clear title to the Home will be presented. Mr. Slobinsky has taken an active part in the United Hebrew Relief for the past fourteen years and was one of the founders of the Hebrew Free School. He was treasurer of the Jewish War Sufferers for six years and president of the Congregation Bnai Jacob for three years.

A tour to Western Canada for raising funds was conducted by Mr. Slobinsky. Edmonton was visited by him and M. Tessler; Vancouver by M. Tessler and Calgary by the vice-president, B. Greenberg and the superintendent, B. Sarnier; Fort William, by S. Cossoy; Saskatoon, by Mr. Tessler and Mr. Sarnier; Portage la Prairie and Dauphin, by Mr. Aronovsky and Mr. B. Sarnier; and ninety-four small places were visited by the superintendent, Mr. B. Sarnier. After the Jewish holidays, Mr. M. J. Finkelstein and Mr. A. Slobinsky will visit Regina and Moose Jaw.

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A. Slobinsky
President of the Jewish Old Folks' Home

The throne room in the palace of Meremphah believed to have been the Pharaoh of the Exodus, in which Moses warned the ruler of the plagues that would befall Egypt, will soon be reconstructed within the University of Pennsylvania Museum. Gorgeously coloured ornamentation that harmonized with the formality of the designs surrounded Moses when he held his conferences with Meremphah. When Moses appeared before the ruler he stood upon a slope that rose twenty inches at its greatest height at the far end of the room, where the dais stood supporting the chair of state.

"A Memorial for My Daughter"

BY FANNIE SAMOVITZ

Memorials are strange things. There are men who build mausoleums for their beloved dead; slabs of stone to tell the weight that is on their hearts. There are those who mark the death of a dear one by some special deed of goodness on the anniversary. There are those who weep, and weep, until the pain is mercifully deadened, by a Providence that permits some measure of forgetfulness. Each man has his own way of finding peace.

Louis H. Saltzman six years ago had a wife, a daughter, and a little restaurant on Madison Avenue that at first barely earned him enough to live on. However, he was happy enough, finding contentment in the fact that all three were healthy, working together happily and business was improving rapidly. Suddenly, however, everything went black. In the short space of a week his daughter became ill—influenza—and before he had realized it, she had died. A young girl, beautiful, charming, with all of life before her. What was there for Louis Saltzman in life now? What had he and his wife to look forward to? What mattered it that they had a restaurant on Madison Avenue that was fast expanding into a very successful business? Their daughter, their pride, for whom they had been working and struggling all those years, was dead.

At first they were dazed. It seemed hardly possible. It was incredible that such terrible misfortune should come to them. It hadn't happened. It could not have happened. She was their only daughter, their pride, their hope. Could God take away one's reason for existence? The shock was so terrible that

for a while their friends feared for them. The only thing that would save them would be to take them away from the scene of their loss and to fill their mind with something new, some big job that would take all their energies.

At the suggestion of friends, Mr. Saltzman sold his Madison Avenue lunch room which he had bought for one hundred dollars in cash and four hundred dollars in notes, and received for it the magnificent sum of thirty thousand dollars. Thirty thousand! It might have been thirty cents for all it meant to him. He wanted to forget, to find something for himself and Mrs. Saltzman to do that would take up their energies to such an extent that they would have no time to remember.

That summer he leased two hotels at Edgemere, L.I., and tried to run both of them. So successful was he that in two years he bought them outright. Ashes and dust. . . . However much work there might be in connection with running two summer hotels with overwhelming success, he still found that he wasn't occupying his mind fully; there was still time for personal memories. Neither he nor Mrs. Saltzman ever discussed the subject that was uppermost in their minds, but neither he nor Mrs. Saltzman ever, for a moment, forgot it or were fooled into thinking that the other had forgotten. There was no help for it; they must find more work, something more to keep them busy.

The next year he opened a restaurant in Duane Street, and then another at 120 Chamber Street, running into 50 Warren Street, and then one at Broadway and 94th Street, and at 72nd Street, between Broadway and Columbus

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Avenue, and at Fifth Avenue and 10th Street. He also leased the Hotel Brighton at Long Beach, and is making restaurant history there. He has developed the place from the failure it was before he took it up into one of the most successful hotels on the coast. Why? How? The keynote of the place is personal service. Instead of taking care of his patrons collectively, he treats them as individuals, individuals with special wants, special opinions, and special rights. The result is overwhelming success, patrons who are his friends, who are interested in him as a person, as he is in them.



Herbert J. Samuel

Rabbi of the Shaarey Zedek Congregation

But the memory of his sorrow still persists. How obdurate a thing is memory—how relentless! Probably not for a day in all those five years has the thought of his young daughter been absent from him. Probably not for a day has he ceased to hope that he could in some way lessen the sorrow that he knows is constantly eating at Mrs. Saltzman's heart. Probably not for a day has he failed to think of some method of establishing a permanent memorial for his daughter.

Some months ago the idea came to him. He decided to build in New York, somewhere on Park Avenue or on Madison Avenue, an apartment hotel that would be different from anything else that had ever been built. It would be a sort of family affair, a communal institution, where one would have such a paradoxical thing as social privacy. That is, everyone would have all the privacy he desired, as well as all the social life he wanted.

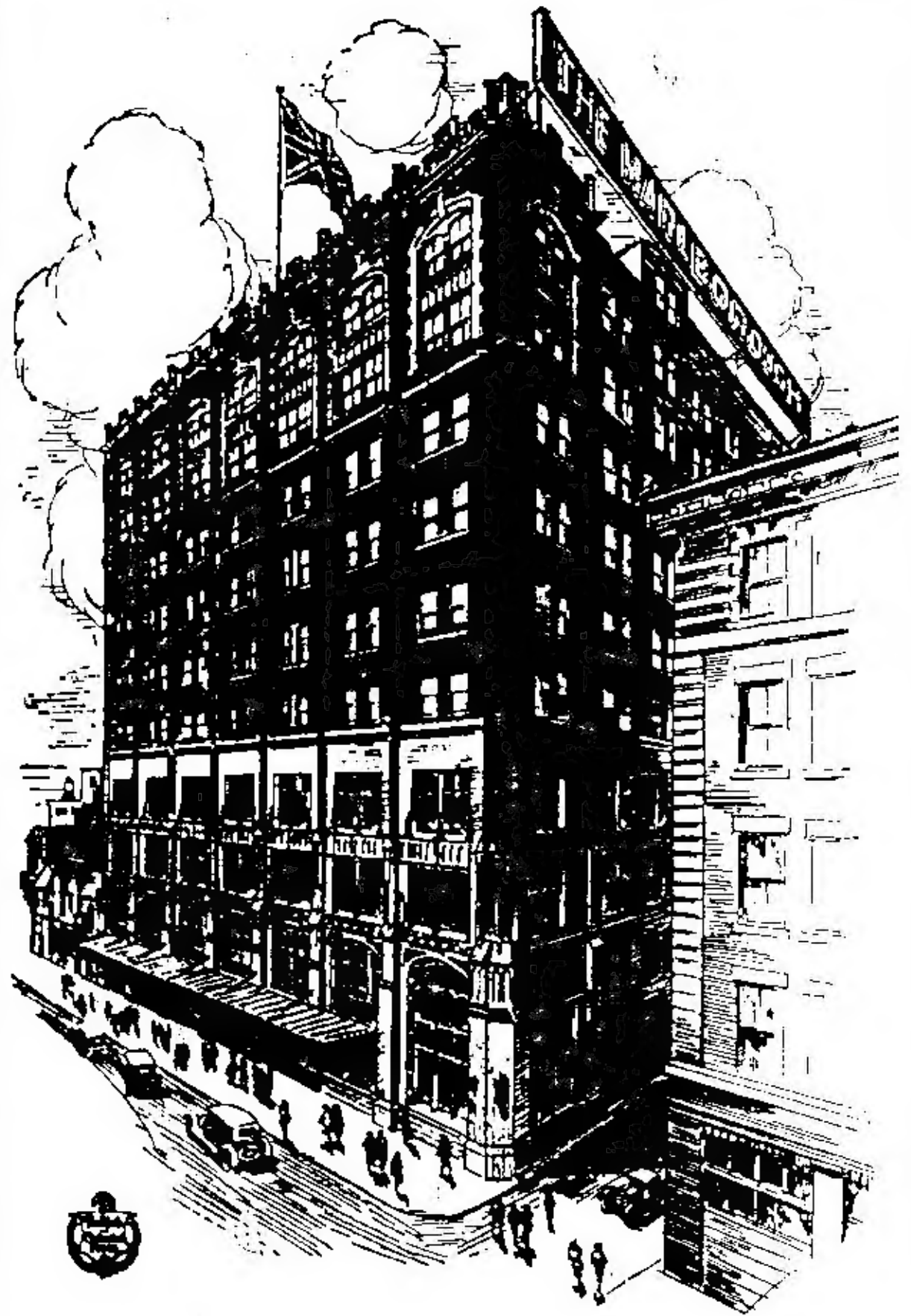
This would be a very novel place—and it is hard to enumerate quite all the novel features that there would be in it. First of all its spirit; it would be a home, intimate, cozy and charming as a home should be. There would be none of the large, disinterested sameness that makes an apartment hotel such an empty place to live in. It would specialize in the individual here again; there would be no catering to a group of people en masse—that anybody can do. It is feeding the individual, taking each person's tastes and needs into consideration that calls for highly specialized interest, that calls for knowledge of human nature, that calls for warm sympathy and warmer understanding.

For that reason, the hotel will have everything that people can possibly want: a handball court and a tennis court on the roof; a Turkish bath, a Russian bath and a swimming pool—whichever your inclination or your doctor prescribes for you. It will have a music room and a room for dancing and several banquet rooms. A deep enthusiasm lights up Mr. Saltzman's face when he discusses his plans. This he feels is his inspiration, his life work. He talked to me about it one day at his Duane Street restaurant, and this is what he said:

"This hotel, I feel, will be my best memorial to my daughter. I propose to build this in her memory, and for her sake I want to make it a temple of beauty, of youth, of health, and of good, clean living. I want everyone to know her, to feel that through her I am adding to the happiness of others.

"Every desire of a human being that man can satisfy, I will try to satisfy there. I want the place to be one big family. I want these people to be my friends; I want to know their joys and

Continued on page 71



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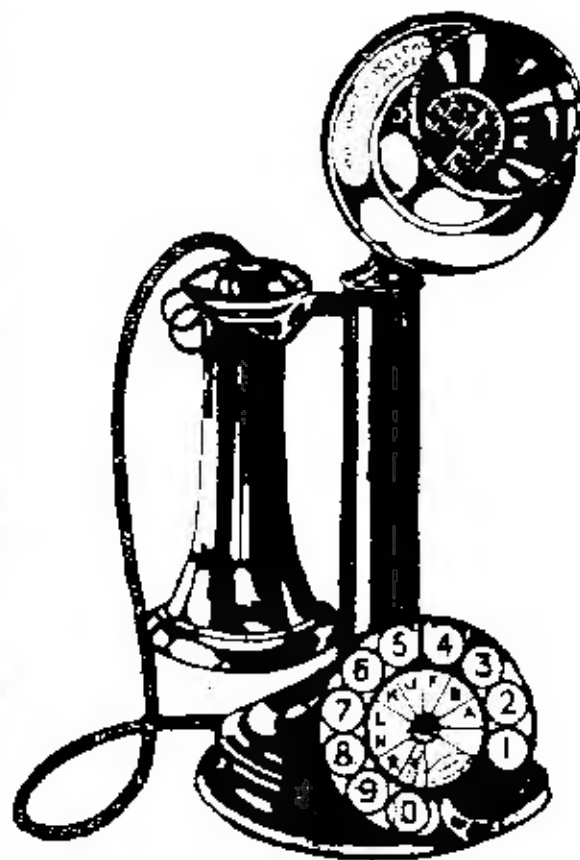
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WINNIPEG

Mr. and Mrs. H. Shapers, of Winnipeg, announce the engagement of their eldest daughter, Molly Amelia, to Dr. B. I. Gitterman, of Regina, Sask.

Miss Bessie Isaacs, 360 Selkirk Avenue, Winnipeg, entertained at tea on Sunday, September 14, in honour of her sister, Miss Marjorie Isaacs, who has just arrived from England. The tea-room was decorated with the colour scheme of orange and maize. Mrs. T. M. Isaacs and Miss Anne Levi presided at the tea table, and Miss Esther Wodlinger cut the ices. Misses Rose Goldstein, Gertye Wodlinger, Marjorie Herman, Clarice Udow, Rita Druxerman and Phyllis Brownstone assisted. Guests were: Mrs. J. M. Isaacs, Misses Marjorie Isaacs, Rose Isaacs, Anne Levi, Flora Levi, Freda Levinson (Kenora), Marion Korman, Stella Korman, Dora Robinson, Esther Wodlinger, Gertye Wodlinger, Elizabeth Wodlinger, Rose Sachs (Philadelphia), Marjorie Herman, Lillian Herman, Gertrude Shragge, Mary Rosenblatt, Sylvia Berger, Clara Tassman, Bernice Tassman, Rose Goldstein, Pearl Finkelstein, Sybil Weidman, Rita Druxerman, Violet Druxerman, Violet Pressner (Montreal), Bala Narovlansky, Marguerite Narovlansky, Miss Light (Chicago), Mrs. R. Stone, Misses Thelma Rackow, Clarice Udow, Yhetta Tritt, Becky Ginsberg, Fanny Ginsberg, Goldie Ginsberg, Mona Ripstein, Anne Morganstern, Goldie Kaplan, Phyllis Brownstone, Connie Brownstone, Freda Rosner, Edith Tessler, Molly Finesilver, Ray Lauer, Rosetta Halter, Gertye Finkelstein (Selkirk), Sarah Finkelstein, Zoe Isaacs, Sophie Lechtzier.

Miss Freda Rosner entertained last Thursday evening in honour of Alan Bronfman, who is leaving for Montreal. The invited guests were: Misses Phyllis Brownstone, Bertha Korman, Evelyn and Cynthia Rosenthal, Rozelle Berger, Violet Pressner, Clarice and Miriam Udow, Marguerite Narovlansky, Rita and Violet Druxerman, Bella Rosenthal, Constance Brownstone, Harry Berger, Harvey Golden, Norman Finesilver, Norman Booker, Samy Sodomsky, Sam Shragge, Gerald Shragge, Lawrence Abremovich, Max Isaacs, Lawrence Ripstein, Cecil Taylor, Ben Druxerman.

Various farewell parties have been given in honour of Harvey Golden, graduate of the University of Manitoba in Arts, 1923, prior to his departure for Harvard where he expects to be for three years. Mr. Golden in his last year at Varsity won the Daniel MacMillan scholarship in history and economics, and several medals.

On Sunday, August 31, Mrs. Golden entertained the Celibates Club, of which he is a member, at dinner. Covers were laid for ten. On Sunday, September 7, M. Capor entertained twelve at dinner for Harvey Golden.

M. Golden was kept to his feet by friends at the St. Charles Saturday night, September 13.

Mr. Golden was guest of honour at a party given for him by his friends Monday evening, September 14, at the home of his aunt, Mrs. Charniak, College Avenue. Those present were: Mr. and Mrs. Charniak, the Misses J. Sheer, Clara Portigal, Margaret Frumkin, Leah Golden, Etta Levinson, Ida Portnuff, Anne Cantor, Bertha Bernstein, Eva Lubart, Eve Volansky, Charlotte Faure, Pearl Hayman, Beck Zampfir, Annette Zampfir, Mollie Fenson, Anne Rabinovitch, Ray, Julia, Elsie and Helen Aronovitch, Freda Rosner, Ruby Rabinovitch, Anne Shimbane, Connie and Phyllis Brownstone, Mary Yodlavit and Bertha Korman, Messrs. Harvey Golden, Maurice Blatt, Hyman Yaffa, Harry Medovy, Max Cantor, Maurice Jaslovsky, Sam Sodomsky, Archie Rabinovitch, Dr. Shimbane, Harry Portnuff, S. Greenberg, Leslie Bere, Archie Arlia, Schiller, Dave Finkelstein, Ralph Robinson, Lawrence Abremovich, Lawrence Genser, Sam Vineberg, Dr. H. Herschfield, Maurice Shere, Dave Shere and Maurice Golden.

Thursday morning, friends convened at the C.N.R. depot to see Mr. Golden off.

Mr. and Mrs. Golden, Manitoba Avenue, were at home to their relatives and friends Wednesday evening, September 17, for him.

Miss Anne Cantor entertained Sunday evening, September 14, at her home in honour of Miss Bertha Bernstein, who is leaving to reside in Regina.

Miss Bertha Bernstein left for Regina to reside, Tuesday evening, September 16.

EDMONTON

Granovsky—Wershof

At Patricia Hall Sunday evening, September 15, Mary, eldest daughter of Mr. and Mrs. A. Wershof of 10223 113th Street became the bride of Hiram J. Granovsky, of Winnipeg. Rev. A. Pinsky officiated.

The hall was converted into a bower of flowers with baskets of gladioli, asters and sweet peas forming an aisle to a dais over which hung a silken canopy with two large palms at either side forming the altar. Ferns, asters and sweet peas were used to decorate the room.

The bride, who entered the hall on the arm of her father and mother to the strains of the bridal chorus from "Lohengrin" played by Mrs. Eliot Wershof, wore a gown of white georgette made in bouffant style over baronet satin, trimmed with pearls and georgette roses. Her veil of silk net was caught at the sides with orange blossoms and a crown of pearls formed the headdress. She carried a shower bouquet of Ophelia

M. J. Finklestein L. A. White C. E. Finklestein S. A. Berg N. H. Layton

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Mrs. A. W... was gowned... wore a corsag... Mrs. Eliot... black chiffon... to one hund... tables decor... orchid asters... Pinsky, A. V... Mr. Sam G... gave toasts... the maid of... were strings... gold bangles... mother-of-pe... cuff-links, an... pen. Mr. a... on the midr... route to Chic... their honey... their residen... Going away... brown cant... velvet and... and a seal... guests were... Portland; M... Angeles, and... Granovsky,

Among th... Miss Mary V... Mr. Hiram... September... Wershof, rec... card party; l... noon tea; M... A. Ostro and... laneous show... Minnie Wers... Myrtle Coh... Simenstin, p... card party... theatre party

Miss Min... who has been... aunt and u... Wershof, left... home in Win...

VA

Miss Char... a house-part... Nettie and E...

and bridal roses and lilies-of-the-valley, and her only ornament was a string of pearls, the gift of the groom.

Miss Minnie Wershof attended her sister as maid of honour, and the bridesmaids were her cousin, Miss Minnie Kert, and Miss Ethel Ostry, sister of the groom. All three attendants wore gowns of orchid-beaded georgette and georgette hats to match. Their bouquets were of pink roses and orchid sweet peas. Dorothy Chmelnitsky and Quenie Wershof, the niece of the bride, were flower girls in frocks of powder blue crepe de chine. They carried baskets of pink, white and orchid sweet peas. The bridegroom was attended by his brother, Sam Granovsky. Max Wershof was usher.

Mrs. A. Wershof, the bride's mother, was gowned in black canton-crepe, and wore a corsage bouquet of crimson roses. Mrs. Eliot Wershof wore a gown of black chiffon velvet. Supper was served to one hundred and thirty guests, at tables decorated with white, pink and orchid asters and sweet peas. Rev. A. Pinsky, A. Wershof, father of the bride. Mr. Sam Granovsky and the groom gave toasts. The bridegroom's gifts to the maid of honour and bridesmaids were strings of pearls; to the flower girls, gold bangles; to the pianist, a string of mother-of-pearl; to the best man, gold cuff-links, and to the usher, a fountain pen. Mr. and Mrs. Granovsky left on the midnight train for Calgary en route to Chicago, where they will spend their honeymoon prior to taking up their residence at Lac Du Bonnet. Going away the bride wore a gown of brown canton crepe, a hat of brown velvet and embroidered sand duvetyn and a seal wrap. The out-of-town guests were: Mrs. L. Horwith, of Portland; Miss Minnie Kert, of Los Angeles, and Miss Ethel Ostry and Sam Granovsky, of Winnipeg.

Among those who entertained for Miss Mary Wershof, whose marriage to Mr. Hiram Granovsky took place September 14, 1924, were: Mrs. A. Wershof, reception; Miss Anne Pinsky, card party; Mrs. J. Chmelnitsky, afternoon tea; Mrs. E. Wershof, tea; Mrs. A. Ostry and Mrs. M. Shubin, miscellaneous shower and card party; Miss Minnie Wershof, house dance; Miss Myrtle Cohen, card party; Miss Goldie Simenstin, party; Miss Beckie Milner, card party, and Mrs. Jack Saslow, theatre party.

Miss Minnie Kert, of Los Angeles, who has been visiting at the home of her aunt and uncle, Mr. and Mrs. A. Wershof, left Wednesday night for her home in Winnipeg.

VANCOUVER

Miss Charlotte Stusser entertained at a house-party in honour of the Misses Nettie and Esther Grosse, of Seattle.

Myer Brown has returned from a business trip to Calgary.

Miss Dolly Goldberg, who has been visiting in the city, is leaving for her home in Calgary.

Mr. Goldberg and his sister, Miss Sarah Goldberg, of Everett, are visitors in the city.

REGINA

Miss Jennie Gorsky, of Winnipeg, entered the Regina Grey Nuns' Hospital to commence her nursing studies.

Jack Reinhorn left for Portland, Oregon, to continue his dentistry course at the North Pacific College of Oregon.

Miss Esther Promislow is leaving for a visit with her aunt, Mrs. N. Katz, of Willow Brook.

At the Normal School this session are Miss Sara Pechet, of Lipton, and Miss Esther Hyman, of Gravelbourg.

Mrs. Max Samovich was hostess at an afternoon tea dansante given in honour of Mrs. M. Sadowski, of Lethbridge, and Sam Sadowski, of San Francisco. She was assisted by her sister, Miss Bessie Sadowski, of San Francisco, and Miss Minnie Friedgut. Sam Sadowski played the violin and accompanied by Miss M. Shapira, of Winnipeg, and Miss Sophie Friedgut. Those present were: Misses Esther Promislow, Gertrude Silverman, Sara Kalef, Bessie Sadowski, Sophie Friedgut, Ethel Silverman, Mollie Shapira and Minnie Friedgut, and Messrs. Louis Lesk, George Silverman, Jack Pechet, Sam Promislow, Jack Reinhorn, Sam Sadowski and Martin Gold, of Vancouver.

Miss Sadye Golosof is here attending Normal School.

Mrs. H. A. Bercovich has returned accompanied by her sister, Miss Esther Bloom, of Edmonton.

Mrs. H. A. Cooperman, Halifax Street, entertained Sunday evening at bridge in honour of Mrs. Wm. Sadowski, of Lethbridge, and Sam Sadowski, of San Francisco. The prizes were won by Mrs. M. Samovitch, Miss Sara Kalef and Mr. Sam Sadowski. Those present were: Mr. and Mrs. M. Kovsky, Mr. and Mrs. Wm. Pecket, Mr. and Mrs. E. Kalef, Mr. and Mrs. M. Samovitch, Dr. and Mrs. S. Kraminsky, Mrs. Wm. Sadowski, Mr. Sam Sadowski, Miss Mollie Shapira, Miss Sara Kalef, Dr. I. B. Ghitteman, Mr. and Mrs. S. Kovsky, Miss Bessie Sadowski and Mr. and Mrs. H. A. Cooperman.

In compliment to her aunt, Mrs. Senon, of Winnipeg, Mrs. H. M. Schiller entertained on Thursday. The

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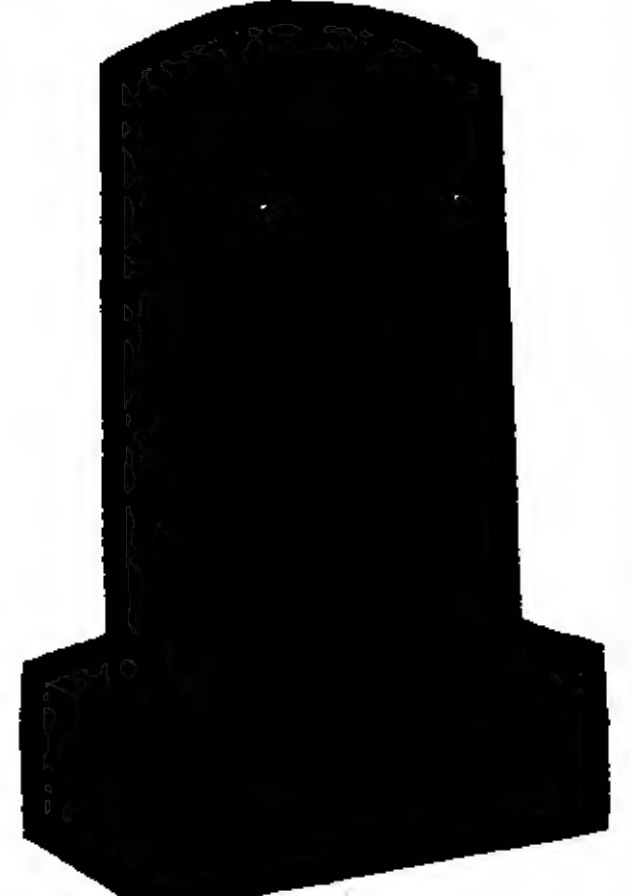
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Dora Daien, of Winnipeg, and Mrs. Senson, of Winnipeg, Mrs. T. Lesk and Mrs. Ben Lesk.

Mrs. A. H. Friedgut received for the first time since her marriage, on Wednesday, September 17. Her mother, Mrs. A. Osonsky, of Winnipeg, and Mrs. I. Friedgut received with her. Mrs. Friedgut wore her wedding gown. The rooms were decorated with flowers and fern. Mrs. S. Kraminsky and Mrs. I. Reinhorn poured tea. Assisting were: Misses Bessie Sadowski, Dora Daien, of Winnipeg, and Rae Friedgut. Miss Minnie Friedgut ushered the guests into the tea room.

Mrs. Lewis Weber and young son are leaving for California for an extended visit with her parents.

Mrs. I. Reinhorn entertained at four tables of bridge in honour of Miss Dora Daien, of Winnipeg. Mrs. E. Kalef won the ladies' prize and Mr. Lewis Weber won the men's prize.

Rabbi I. I. Kahanovitch

tea table was centred with two-toned sweet peas and a shower of fern; and was presided over for the first hour by Mrs. M. Helman and for the second hour by Mrs. B. Zurif. Mrs. H. Isman cut the ices. Miss Florence Schiller assisted the hostess. Those present were: Mrs. M. Helman, Mrs. B. Zurif, Mrs. F. Paull, Mrs. J. Schwartzfeld, Mrs. (Dr.) Kraminsky, Mrs. B. Lesk, Mrs. Kalef, Mrs. Eddie Kalef, Mrs. J. Kliman, Mrs. T. Lesk, Mrs. A. D. Shimelnisky, Mrs. H. Isman, Mrs. D. B. Kliman, Mrs. A. H. Friedgut, Mrs. Chas. Stewart, of Cupar, Mrs. Shimelnisky, Mrs. M. Prosterman, Mrs. A. Osovsky, of Winnipeg; Mrs. I. Reinhorn, Miss D. Dieano, of Winnipeg; Mrs. J. Gordon, Mrs. I. Friedgut, Mrs. Senson, of Winnipeg, and Mrs. H. M. Schiller.

The tomb of Lenin was reopened to the public on August 1 at Moscow. Americans and other foreigners desiring to view the body of the revolutionary leader, which has been re-embalmed during the period in which the tomb has been closed, have joined one of the groups of visitors conducted by representatives of a district soviet. Lone visitors are not permitted in the tomb and all packages, canes, umbrellas and other articles are left with the guard at the entrance.

The memory of the Jewish scholar, Dr. Samuel Poznansky, rabbi of the Great Synagogue in Warsaw, will be perpetuated, according to a decision of the board of trustees of the Synagogue. The board has assigned a sum for the erection of a memorial to Dr. Poznansky.

The Zion Current Events Club held their first meeting of the year at the home of Miss Fannie Prosterman. Officers elected were: president, Miss Sadye Freedman; vice-president, Miss Rose Isman; secretary, Miss M. Edess; treasurer, Miss Anna Goodman; executive, Misses Minnie Friedgut, Leah Leibovitch and Goldie Leibovitch. Miss Esther Aultman, of Winnipeg, was invited to join.

Mrs. S. Kraminsky entertained at a card party on Thursday afternoon. The prizes were won by Mrs. Leob, first; and Mrs. Schemelnitzky, consolation. Those present were: Mrs. I. Reinhorn, Mrs. A. H. Friedgut, Mrs. M. Helman, Mrs. A. Osovsky, of Winnipeg; Mrs. A. D. Schemelnitzky, Mrs. M. Kovsky, Mrs. E. Arenovsky, Miss Bessie Sadowski, of San Francisco, Mrs. S. Zalkind, Miss Mollie Shampira, of Winnipeg; Mrs. E. Kalef, Mrs. S. Kovsky, Mrs. H. A. Cooperman, Mrs. J. Kliman, Mrs. Schemelnitzky, Mrs. Zurif, Mrs. Leob, Mrs. W. Pechet, Mrs. I. Friedgut, Miss



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MRS. URDANG, 114, NEVER ILL A DAY, CALLS LOVE FINEST GIFT OF LIFE

New York.—Mrs. Peshe Malke Urdang celebrated her 114th birthday at the Harlem Home of the Daughters of Israel in a room that was almost a solid mass of flowers. An immense sponge cake, with 114 candles, was carried into the room while Mrs. Urdang talked and entertained comparatively youthful women ranging in age from sixty to 103 years. Later a large consignment of candy came to the party from the ladies of the Eastern Star.

Mrs. Urdang, who knows no language but Yiddish despite her fifty years' residence in the United States, was in great good humor on her birthday. She has never been ill a day in her life and has never tasted medicine.

Life has brought many things to Mrs. Urdang, but none of her recollections are so bright as those of the years she passed with her husband. Love, she said, is the greatest thing in life,

and she fears that the girls of to-day do not understand its meaning and what it is worth.

"Happiness is not easy to find," she said, "but for true contentment I advise your women to marry wisely and for love alone, and not for worldly wealth. I chose a poor man myself when I was a young girl, when I might have married a wealthy man, and I have never regretted it."—New York Tribune.

Dr. M. Olkan, noted Jewish nerve specialist, has returned to New York after a long absence abroad, during which he visited Asia Minor, India, China, Japan and Europe. Dr. Olkan, who was formerly with the psychopathic department of the University of Chicago, enlisted in the war and was assigned as chief of the cardio-vascular diseases division. After the armistice he was attached to the American Near-East Relief and was medical director of the Adana unit.

The industrial crisis prevailing now in Poland has caused much unemployment

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among the Jewish workers of Warsaw, Lodz and Bialystok, the centres of Polish industry. Thousands of the unemployed are entirely destitute and there is starvation in some quarters.

Thirty-eight Jewish students of the

Agricultural Institute in Moscow were expelled from the school on the ground that they are not proletarians, but members of bourgeois families. Three of the students were readmitted when they submitted proof of their proletarian origin.

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OTTAWA SECTION

Miss Annette Nisenberg, who spent the past week as the guest of Miss Sadie Shenkman, has returned to her home in Montreal.

Sam Sachs and mother and Abe Susman, of Kingston, were in the city for a few days, the guests of Mr. and Mrs. B. Finkle.

Miss Rose Kellor, of New York, who has been the guest of Mr. and Mrs. E. Black, has left for Kingston to visit Mr. and Mrs. B. Morris.

John Dover has returned from Europe where he spent the last two months.

Mrs. J. Holzman has returned from her summer home in Britannia and is living at 128 Stewart Street.

Dr. and Mrs. Harry Dover motored to Montreal over the week-end.

Mr. and Mrs. A. J. Sugarman have returned from Kingsmere and are living at the Franklin Apartments, Laurier Avenue W.

Mr. and Mrs. Harry Freedman have returned from Britannia and have taken up residence at 182 Laurier Avenue E.

Miss Sadie Shenkman, prior to her departure for Montreal, where she will enter McGill University, was the guest of honour at a tea given by Miss Miriam Caplan. The rooms and tea table were adorned with autumn flowers. Miss Lessie Caplan served, assisted by Misses Lilian and Goldie Levine and Sylvia Gould.

Miss Sara Rosenberg was hostess at a tea and bridge in honour of the Misses Dora and Rose Miller, who will leave shortly to live in Montreal. Aluminum and pyrex gifts were brought to Miss Rose Miller, whose marriage to Sid Cohen will take place in January. Misses Ann Golub, Dora Miller and Fay Zivian assisted. Bridge prizes were won by Misses Pearl Slonemsky and Rose Miller.

Prof. and Mrs. F. H. Sinclair entertained at a dance at the Racquet Court in honour of their guests, Mrs. J. Herman, of Rutherglen, Miss Sonya Ross, of Toronto, and Arthur Rosenthal, of New York. Mrs. L. Cohen assisted in receiving. Mrs. A. Dworkin, Mrs. L. Leiken and Mrs. J. Herman presided over the tea table, which was centered with autumn flowers. Assistants were Mrs. L. Cohen and Misses Celia Sinclair, Mary Ross, Sadie Shenkman, Jean Ross and Sylvia Dover.

SENIOR HADASSAH CHAPTER

The Hadassah Chapter held its opening meeting at the King Edward Avenue Institute last Sunday afternoon, with the president, Mrs. A. J. Freiman, in the chair. A series of teas will be held at the homes of the various officers. At Mrs. Freiman's a money shower and musicale will take place the evening of October 21. One hundred dollars will be sent to Palestine to buy trees in aid of the Herzl Home Fund.

JUNIOR HADASSAH

Miss Olive Pullan presided over an executive meeting of the Junior Hadassah Chapter on Tuesday evening of last week, when it was decided to hold the opening meeting on September 24.

Y.M.H.A.

The Y.M.H.A. have arranged a private swimming hour from 9-10 every Tuesday evening at the Champagne Swimming Bath. Forty boys and girls came last week.

SEASON IS OPENED BY BNAI BRITH

Ottawa Lodge, No. 885, Bnai Brith, held a social evening at the Talmud Torah Hall Thursday of last week. Rabbi M. J. Mintz spoke and a musical programme was given. Dancing, refreshments. The president of the Lodge, Benjamin Goldfield, occupied the chair. Rabbi Mintz discussed Shaw's "Back to Methuselah." A novelty song and dance was given by Miss Rose Sinclair; Russian dance, Betty Bettison; military toe dance, Miss Lola Thompson. The accompanist was Mrs. Middleton. Refreshments were served under the con- vnership of Mrs. F. H. Sinclair, Mrs. J. J. Marks and Mrs. H. Dover, assisted by the Ladies' Auxiliary.

LADIES' AUXILIARY, BNAI BRITH

At the Ladies' Auxiliary, Bnai Brith, the resignations of Mrs. A. J. Freiman as president and Mrs. J. J. Marks as vice-president were received and these offices filled by Mrs. H. Dover and Mrs. A. Slone, respectively. Mrs. J. J. Marks became trustee in the position previously occupied by Mrs. A. Slone. General election in January. Bridge party and dance at the Racquet Court during October. The meeting was held jointly with the men's organization of the Bnai Brith.

OBITUARY

On Sunday, September 21, 1924, Rae, youngest daughter of Mr. and Mrs. Max Goldsmith, 285 York Street, in her twenty-second year.

JEWISH WORKERS' ALLIANCE ACTIVITIES

The Monument National has been engaged for the performance of the Yiddish play, "Yankel der Shmidt" (Jacob the Blacksmith) by David Pinsky, October 21, under the auspices of the local branch of the Jewish National Workers' Alliance. The dramatic section under the direction of David Slover will offer other plays during the coming season at the Jewish People's Institute itself, where a suitable stage, etc., are in course of construction.

October 8 is opening night in the form of a dance, interspersed with musical, literary and dramatic items. Sunday, October 5, a memorial meeting for the late Dr. N. Syrkin, founder and leader of the Poale-Zion movement, will take place at the Institute, to support the publishing of collected writings of Syrkin.

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The Hanglichter

A Jewish Folk Tale

By NINA KAY

When you came into the little town of Biers, the first thing you noticed was the great, big house on top of the hill. Here, you were told, lived Abraham Kosoroff and his wife, Eva. At night the house was a dark shadow, for there was never a light in any of the rooms. Only a tiny candle flickered at the corner window.

Abraham and his wife never lit the lights in any of the other rooms of their gorgeous mansion. In fact, they never went into the other rooms, but lived together in their kitchen. They could not bear to be out of each other's sight they were very lonely in their big, gloomy, dark house. They were very lonely because they had no children.

One day Eva said, "Oh, if we only had a child, some one to buy pretty things for, someone to love."

Now there comes a time in everyone's life when the wishing fairy is just outside the door and overhears the one great wish. And it happened that the fairy was at hand and heard Eva's wish. As Abraham and his wife sat before the fire, the door opened and in came the wishing fairy.

"Eva," the fairy said, "I have heard your wish. You may choose. Do you want a son or a daughter?"

While Eva was making up her mind, the fairy added, "If you choose a son, he will die one week after he is born. If you choose a daughter, she will live with you for twenty years, but then she will disappear."

"Oh, good fairy, give me a daughter, then. I will have her for twenty years. Yes, give me a daughter."

The fairy fulfilled the wish, and soon a dainty, golden-haired baby girl came to live with Abraham and his wife. They were so happy they called in all the neighbours to look at her. The three little boys who lived next door, the Rabbi's sons, came in to see the new baby. They laughed and said she was very pretty and called her their little sweetheart.

During the first week of November Dr. Jehuda Kaufman will address mass meetings at the Institute on "The Hebrew Prophets and Social Ideals" and "The Land of Israel, Ancient and Modern." Dr. Kaufman is lecturer at the Jewish Teachers' Seminary of New York, which is shortly to be converted into a Jewish University in accordance with a resolution of the last Alliance Convention.

Officers of the local branch for the new term are: M. Adelstein, Hyman Edelstein, D. Green and Ph. Brozowsky (president, vice-president, treasurer and secretary respectively), H. Simonoff, D. Slover, Ch. Wexler and S. Berezin, executive committee.

As the little girl, whom Eva named Dolores, grew to be a big girl, all the townspeople came to love her and watch over her. Especially the three boys who lived next door. They played with her and made her pretty toys.

Dolores grew to be a beautiful young girl, and, although her name means sadness, she was as happy as the day is long. She ran about the house, spreading sunlight wherever she went. Her mother and father watched her and were happy.

When Dolores was fifteen years old, her mother began to look anxious.

"What are you worrying about, mother?" Dolores asked.

"About nothing, my child. You are so happy. Be happy."

But Eva spoke to Abraham that night and said, "Dolores grows older. Already fifteen years have passed and we shall have her with us only five more years."

"Don't fret, old woman," Abraham chided his wife; "when the time comes, we shall outwit the wishing fairy."

"What do you mean?"

"We shall guard her closely, my wife. Don't worry."

On her next birthday Dolores was Sweet Sixteen, and she asked her mother for a present.

"Why, my dear, have you not everything you want?"

"Yes, mother. But the rooms in our house are so dark. They are lit only by candles. I am a big girl now and I should like my home to be brighter. Buy me a *hanglichter*, mother."

Eva told Abraham of their child's wish, and, as ever, Abraham promised that she might have it.

"We will go down into the town tomorrow, Dolores, and you may pick out the handsomest and brightest chandelier that we can find."

"No, father, I do not want those I have seen in the town. Let me have one made. One that I may design myself, father."

"All right, my daughter, we will go into town and have the blacksmith and the goldsmith fashion you one that will be both strong and beautiful."

"Oh, father, may I not go alone and choose what I like? When it is finished, you will see what a beautiful *hanglichter* I shall have."

As ever, Abraham consented to the wishes of his daughter, and the next day she mounted her snow-white pony with its red and silver harness.

Every day she rode into the town alone and watched the blacksmith work. Once she let Sam, the Rabbi's youngest son, go with her. The blacksmith joked with them and fashioned for each a luck ring, made by bending two right horse-shoe nails.

At last the *hanglichter* was finished and brought up the hill to her home.

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OTTAWA

Dolores ordered it hung in her room, and when in the evening it was lit, all the hillside was suffused in light.

Abraham and Eva were very proud of their daughter's *hanglichter*, but they chided her about being greedy and ordering such a big, big chandelier for her little bedroom.

"Father said I might have what I wanted," Dolores answered, "and I like it large."

So the years passed, and Dolores became a beautiful young woman. Every day she polished the silver *hanglichter*, and at night its light illumined the darkness.

On the eve of her twentieth birthday, Eva invited Dolores' friends to a party. Twenty pink candles twinkled on the maple-walnut icing of her birthday cake. Dolores did not know that her father had ordered guards to surround the house. No one but friends were admitted, and the guards were to permit no one to leave. The young men and women stayed late, waiting for midnight when Dolores would be truly twenty and quite grown.

Just as the two hands of the clock met on the XII, Dolores rose from the table and went into her room.

But she did not come out.

Soon the guests grew impatient and her father and mother, fearing the worst, rushed into her room. Dolores was nowhere to be seen.

The house was hurriedly searched. No one could find Dolores. The guards were questioned but each one denied having seen her leave.

It was a sad group of guests that departed forlornly. But more unhappy were Abraham and his wife, Eva, as they sat alone in the empty house that echoed as they talked. So sad were they that they did not even blow out the candles.

When morning came, Eva said: "I cannot stay here where we were so happy. If I had another wish I would wish that we would be taken away from this town."

Promptly a sharp wind arose and swirled in at the open window. It snuffed out the stubs of the candles and picked Abraham and his wife on its wings. Away it bore them, over the rooftops and set them down in a green, green field where stood a little hut.

"We will live here, wife," Abraham said, "and bear our sorrow."

When the townspeople came to the mansion on the hill and saw that not only Dolores, but her father and mother, had disappeared, they were disappointed and sad.

"But they are gone," the people said, "and rather than let these beautiful furnishings rot with disuse we will apportion them among ourselves." So they helped themselves to the beautiful furnishings and soon the mansion was bare.

The Rabbi's wife who had been a true neighbour, said she would not take any of her friend's belongings, but on going through the house she paused in Dolores' bedroom and said: "Yes, I will take the *hanglichter*. By that we will remember the happy, lovely girl who lived among us for a while."

So with the aid of her three sons and the donkey cart, they moved the heavy *hanglichter* down the hill to their home. It would not fit into any of the bedrooms and, anyway, it was far too gorgeous for a bedroom. So it was hung in the place of honour, the dining room. Here it served as a constant reminder of Dolores, and although all the family admired it, only Sam, the youngest son, remembered how carefully Dolores had polished and cared for its silver trimmings. So he, too, cared for it and polished it until it shone with its accustomed brightness.

A year passed. One Friday night on returning from the Sabbath services, the Rabbi's family noticed with alarm that the *chala* was not on the table.

"Find the thief, my sons," the Rabbi said. "For if there is near us some one who is hungry, do not let him steal bread. Let him come and eat with us."

They searched the house but could find no one.

On the next Friday night the same thing happened. The loaf of bread was gone.

The Rabbi and his family did not know what to make of this, but on the next Friday the Rabbi's wife said she would bake two loaves of bread.

"No, mother," the oldest son, John, said. "I will stay home from school and I shall watch for the thief."

The bread was placed on the table, covered with a napkin as usual and the family, all except John, went to the synagogue.

John sat in the dining room, vigilant. He sat so for some time and then went into the kitchen for a drink. When he came back the bread was gone; the napkin lay neatly folded on the empty plate.

When the family returned, they laughed at John for his rash promises and ate their fish and chicken without bread.

On the second Friday, Aaron, the second son, volunteered to watch.

He, too, remained seated in the dining room. But the room was warm and the *Shabbos* candle flickered in the dark. Soon he was dozing in his chair. When the family returned and roused him, the bread had been taken from the table.

Of course, Sam, the youngest son, volunteered to watch on the third Friday, but the family laughed at him and his mother baked an extra loaf of bread.

Sam drew his chair up close to the table and brought a glass of water to guard against thirst. He kept awake by watching the light reflected in the crystal drops of the *hanglichter*. Presently, as he watched, he saw the door, through which the *hanglichter* is lighted, open, and he saw Dolores slip cautiously out. She came tiptoeing over to the table and took the *chala* from under its protecting napkin. Sam kept his eyes riveted on the *hanglichter*. He did not want to stir and frighten Dolores. So she slipped back into the *hanglichter*.

Sam did not mind when the family laughed at him. He kept his secret and urged his mother to place two loaves of bread on the table the next Friday night. He also placed some nuts and candy beside the extra loaf of bread. He urged the family to go to the synagogue and promised that he would follow. Then he heated some water and placed beside the plate a freshly-brewed glass of tea. Into this glass of tea he dropped his horseshoe nail ring that he had worn so many years. Then he grabbed his hat and hurried to school.

When the family returned they passed a moment outside the house. The *hanglichter* was all ablaze with light that flowed out into the darkness. The house had been dark when they left, only the *Shabbos* candles flickering on the table.

They burst into the house and were greeted by Dolores.

What a happy Sabbath meal that was! Dolores told how the wishing fairy had instructed her on her sixteenth birthday to have made this wonderful *hanglichter*, large enough for her to hide in. The wishing fairy had instructed her to store food for many months for she was to be imprisoned there until she should be discovered by her true love. Dolores apologized for having stolen the bread, but she had run short and her store of food was being rapidly exhausted. How happy she was, she said, to find the delicacies Sam had left for her. How refreshing had been the warm tea, and how pleased she had been to find the ring in the bottom of the glass, because by that ring she was released.

On the day when Dolores and Sam were to be married they sat talking of the wishing fairy.

"Long ago," Dolores said, "the wishing fairy granted my parents' wish and gave them me. If I could wish I would ask the fairy to give me back my parents."

Again there arose a great wind which came from afar off in the meadows, bearing on its wings the two old people, Abraham and Eva, who came just in time to see their daughter, Dolores, married to her love.—Jewish Tribune.

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"A Memorial for My Daughter"

Continued from page 65

their sorrows; I want them to feel that this place is their home.

"We propose to arrange to have each apartment separate and apart from every other apartment, each with its own furnishings, with its own dining-room, with its own kitchenette, with its own percolator. I know that last will sound strange, but you can't imagine how many people like coffee in how many different ways. In that way, everybody will suit himself.

"There will be individual service on every floor, as well as a pantry from where you can order everything—our cooks will be as their cooks—from tea and toast to a formal dinner for fifty, either to be served in your own apartment, in the general dining room, or in a private dining room downstairs. We propose to furnish all kinds of supplies: fish, meats, vegetables, anything, at cost, from our own commissary. Our patrons' every wish will be gratified; their every desire fulfilled. There will be a refrigerator in every apartment, cooled from our central refrigerating plant.

"Women dislike more and more to confine their attention to household trivialities that take up so much of their time and energy. Why should they be bothered with such details? We will take care of everything for them and give them more time to devote to things in which they are really interested. I think you will find more and more women becoming interested in their husbands' business, being able to give their husband intelligent co-operation, grow with their husbands by making their interests common.

"No, I don't think it will give women more time for cards, and for the other foolish things with which many of them now occupy their minds. You'd be surprised to learn how women are changing in that phase. I'm in a position to know because I've been watching women for years now, in the most playful and least busy time of their lives—the summer—and I find that fewer women devote their energies to cards, that more and more are taking up a definite piece of work, charity, social service, business, something that will really occupy their minds and their hearts. By eliminating the worries about the servant problem, about other petty matters that take up their time now, I will be freeing them for the really big things they can and want to do.

"I want suggestions. My plans are not yet complete. I want ideas from people. I want people to tell me what I can do to make this the most wonderful idea in housing. I want to make it a fitting memorial for my daughter, who would have loved to be a part of it all. I am doing this all for her, doing this because it will make Mrs. Saltzman and me happy to devote our lives to making others happy.

"We are putting all our eggs in one basket. I expect to sell everything that I have now, and devote all my energies to this new venture. I do not need to work; I have enough money now to keep me comfortable for the rest of my life. But I want to do this as a memorial to my daughter. Whatever money results from the venture I will devote to charity, and here again I will ask my guests to dictate to whom it shall go; it will be a sort of family giving."

A list of Mr. Saltzman's friends seems to include all of lower New York that is of any importance: Mayor Hylan and his son-in-law, John F. Sinnot, Judges

Tierney, Glennan, Mitchell, Delehanty, Ingraham, Rosalaky, Koenig, Mancuso, Cohalan, McIntyre, Gavegan, Levy, Blau, Eder, Spiegelberg, Green; in fact, every prominent man in the downtown district.

Mr. Saltzman has adopted two boys, one of seven and the other of twelve, and one girl of nine. They are now at camp, where Mr. Saltzman is making them happy by giving them every opportunity for development.

An opportunity to serve. That is what Mr. Saltzman has been looking for for five years. To serve in memory of a daughter that was called away when she was still young and untried. A strange memorial? But one that will probably bring peace.—Jewish Tribune.

Jerusalem.—Sheikh Mustapha, the Mukhtar of the Bedouin Al-Simalni tribe, whose intention to embrace Judaism was reported recently, has stated in an interview with Jewish visitors that there are two reasons for the tribe's proposed action—historical and economic.

For the historic side, it was eighty years ago, he said, that a Bedouin came from Egypt to Palestine. His name was Simlou (in Hebrew, Simon) and he was of Jewish origin. He married a woman of the Egyptian Nasarow, which lives in Transjordan, and had six children. The tribe Al-Simalni is descended from them. Simloh was a Jew by religion, but was forced to embrace Islam by the persecution of his Moslem neighbours. Some time ago, the Mukhtar went on, one of the chiefs of the tribe, Ibrahim Abdualle, saw in a dream one of the fathers of the tribe, who instructed him to urge the whole tribe to return to Judaism.

For the economic side—the Al-Simalni tribe lives principally in the district of Tabgha, on the northern shores of Lake Kinereth (Sea of Galilee) and its lands are registered in the name of a rich Moslem family, Murad, of Safed, which regards the land as in its possession because the Kushans are deposited in its hands.

Riga.—The Communistic groups belonging to the Third International are obliged to fight for the citizenship rights of the Jewish population in the various Eastern European countries, according to the text of the resolution on the national minorities problem which was adopted at the Fifth Congress of the Communistic International recently held in Moscow.

The resolution, the full text of which was made public here last week, protests against the anti-Semitic movement in Poland, Hungary and Roumania and urges the Communists to start a campaign in the various countries for the emancipation of the Jews and the granting of national autonomy rights to the Jewish Communists.

Warsaw.—A new idea in regard to the calling of a Jewish World Congress was submitted to-day for discussion by Dr. Chaim Jitlowsky, well-known American Jewish writer, who is now a guest here, in a lecture which caused great interest in many Jewish circles. In his lecture, Dr. Jitlowsky mainly proposed that a Jewish petition, signed by millions of Jews, should be drafted and submitted to the League of Nations, putting forward the demand that the League of Nations call a Jewish World Congress for the purpose of electing Jewish representatives to the League of Nations. The League of Nations should also take upon itself the task of solving the Jewish question according to Dr. Jitlowsky's plan.

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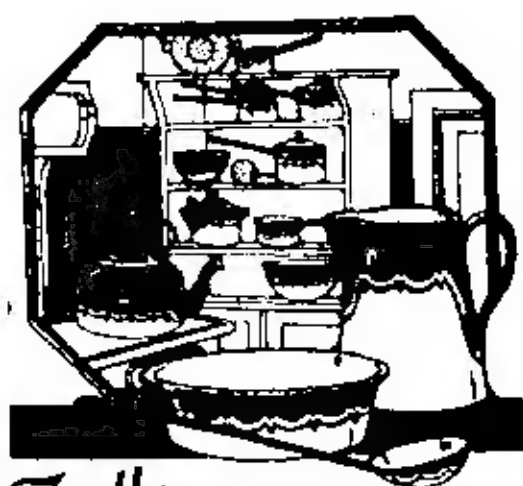
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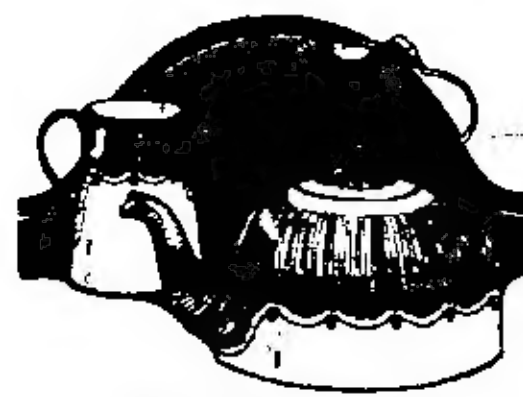
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